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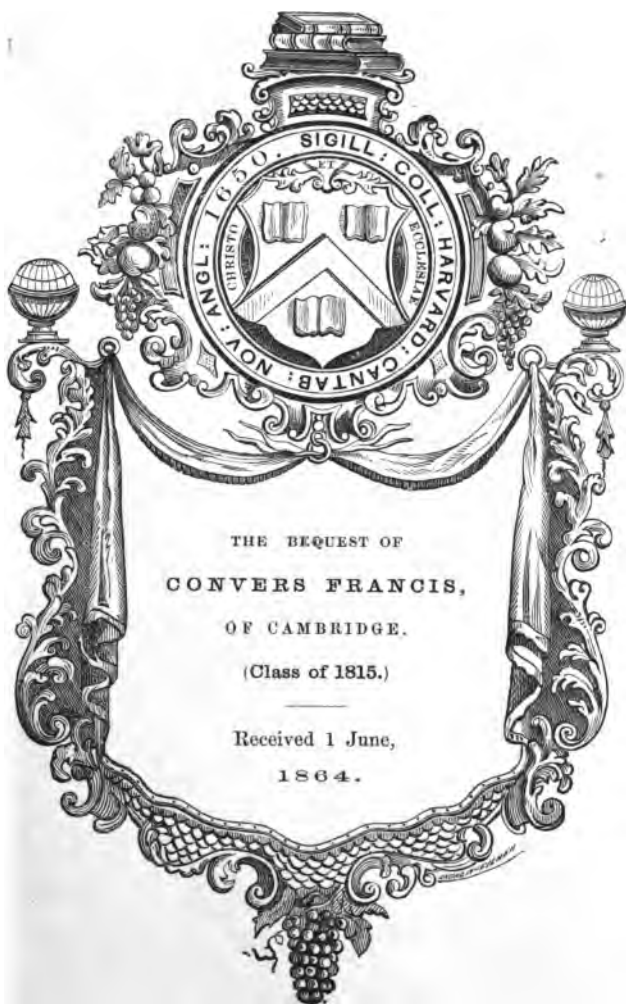
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AN INQUIRY

INTO

THE CATHOLIC TRUTHS

HIDDEN

UNDER CERTAIN ARTICLES

OF

THE CREED

OF

THE CHURCH OF ROME.

BY

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PREFACE.

HAVING in a former publication on National Religion been led to consider the encroachments of the Church of Rome, I ventured to suggest, that in compensation for the injuries we have received we might possibly extract some good from a patient investigation of the peculiarities of her creed. I then illustrated the mode of obtaining that good by showing that there appeared to be a truth hidden under the dogma of Supererogation. The present Work pretends to be little more than a series of the same illustrations; it will however comprise all the peculiarities of the Romish Faith as they are contained in the Twelve last Articles of Pope Pius's Creed; and as these Articles are professedly gathered from the Decrees of what is called the Council of Trent, I have made such use of the proceedings of the Council, as is necessary to explain the intent of each Article in the Creed.

The plan of the Work is as follows: each Article, or where the Article consists of two or more subjects, each subject, is treated in the same manner and according to Four Divisions: the First Division contains the Article of Pope Pius's Creed and its reference to the corresponding Decree of the Council of Trent; the Second contains a suggestion of the Catholic Truth probably hidden under the Romish Article; the Third proposes an inquiry into the origin and progress of the particular error; and the Fourth points out some of the evils, which are connected with the preference of the Romish Error to the Catholic Truth.

The controversy with Rome seems to have lately assumed a more desultory and morbid character, which requires some such plan as the foregoing for its correction; the present attempt pretends to be an illustration rather than a thorough execution of the plan; and its publication will be best answered, if it provoke more diligent students and more thoughtful minds to fill up the details of the plan for themselves. I am not aware that this plan has been systematically followed in the great and unanswerable writings of our Island Churches, which refute the peculiarities of the Creed of Rome; indeed the recurrence of the controversy, and latterly with a profession of philosophy, favours the

opinion which I have ventured to form, that in the ruins of Rome, which our standard controversial writings have caused, may be found some buried truths; and that it is this treasure hidden under the ruins, which accounts for that almost unconscious attachment to them manifested from time to time by persons, who are thoroughly convinced of the idols of Rome and the justice of their demolition. If those truths are sought after and really found, and gathered up, then I believe nothing will remain but the ruins in their proved worthlessness, and that the truths themselves will be found in perfect harmony, and indeed identity, with the Articles and usages of our Island Churches. It will be observed that this inquiry therefore is not into the whole Catholic Faith, but into such truths or portions of them as are hidden under Romish errors, and tend to make those errors permanent and attractive.

There is one truth, which is hidden under all the additional Articles of Faith decreed at the Council of Trent, viz. the truth of the *authority* of the Church. This authority is misused by Rome presuming to establish and ordain corruptions, and to set them side by side with those Articles of the Faith, which were once for all delivered to the saints, and of which Rome and all other Churches are the executive keepers and witnesses.

One advantage of the present inquiry is, that it tends to set forth real Protestantism or witnessing for truth against its caricature and corruption, and to distinguish it from that popular Protestantism, which would pull down the fabric of Rome, without carefully culling the treasures which may be hidden in the ruins. The motto of such a Protestant is "*Diruit*," the spiritual Protestant would rather earn, as his motto, "*Diruit, edificat*:" it is true wisdom never to pluck a growing error from the minds of men, without transplanting into its place its ordained successor—a vigorous and fragrant truth. The careless demolition, by popular Protestantism, has so offended some members of the Church, that they feel disposed to give the same treatment to Protestantism itself; and while they condemn the rash zeal, which confounds truth and error in one blind protest against Rome, are themselves too little careful to discern true Protestantism, which is also a truth hidden under its more popular namesake. But the rash zeal of popular Protestantism is not peculiar to those, who are charged with a tendency to idolize the Reformation; and they who condemn it, if they wish to pass a righteous judgment, should condemn it without partiality, wherever it appears. *Now the Romish Council of Trent is flagrantly guilty of it.* If we attend to the arguments used in the

Assembly, we shall find that the drift of those speeches, which were most popular and most prevailing, was *to protest against the Protestants*, and to give up the witness for the truth itself, if the anti-papal party were known to hold it, and called for its assertion by a General Council. If the voice of real Protestantism and Catholic theology was heard in that meeting, it was immediately silenced by the legates of the Pope, or drowned by the acclamations of his adherents. Trentism there protested against titular Protestantism, and made such protest the basis of many of its decrees. This ultra-Protestantism of Trent should not therefore escape the condemnation, which has been too partially passed upon what is called ultra-Protestantism in our own days.

In seeking after truths hidden under corruptions we should be most careful to avoid that vain philosophy, which would excuse corruptions by calling them fond and frail modes of holding truth, so that good, passing through the hands of men, may innocently become evil,—error innocently flow from truth. They, who know the truth, know also that no lie is of the truth, as the beloved Apostle tells us in his Catholic epistle: “I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.”*

* 1 St. John, ii. 21.

It is our Protestant Christian calling to hold the sincerity and singleness of all goodness and truth, and that evil and error are lies, false witnesses of God and truth set up by spiritual wickedness in high places and by human passions in mere idolatry. And if we persevere in holding a corruption of truth when the truth itself is set before us, our ignorance is wilful and guilty, we betray the unclean state of our hearts, and therefore minds, by preferring to truth an idolatrous compound of truth and corruption.

Whatever be the result of our inquiries into the truths hidden under the peculiar Articles of the Creed of Rome, which Articles we may call Trentisms—a shorter word than Tridentism—we ought never to permit the fact to escape from our minds throughout our inquiry, that Rome affixes these Trentisms to the Articles of the Faith, and claims for them the same objective dignity and value. We may well ask: why has this craving arisen after fresh objects of belief? Has the Church, has the greatest saint on record, so attained unto a perfect man, unto the measure of the stature of the fulness of Christ, as to have subjectively realized the birth of Christ, His life, the power of His resurrection, conformity to His sufferings and death, ascension with Him and session with Him in heavenly citizenship? Are

these truths exhausted, are they so evidently realized—even in the *writings* of the most devout, we will not ask in the life and practice—that the Church militant is ready to *supererogate* new attainments, and has a right to pine for fresh objective truth? Is it not rather well-known, that the more earnestly we set ourselves to know of the doctrine by doing the will of God in this practical conformity to the image of His Son, the more sensible we become of the vast abundance of the Catholic Faith, the more sensitively alive to the imperfection and Judaism which lurk even in the most seraphic and devotional writings of the Church? Do we not turn, with all our respect and gratitude for possessing such writings, to the Holy Scriptures with an inexpressible feeling of the security of our edification? He, who examines his own heart, will not fail to confess, that the solution of the morbid love of Trentisms, or of any other new objects of belief, is to be found in the self-righteous and faithless neglect of realizing by the Holy Spirit the objective truth of Christ, as it is in Jesus, our Incarnate Archetype; which, subtilly disguised in the garb of spiritual zeal, may be called the *generic* and besetting sin in all the corruptions of Christendom.

I will only add, that I shall most thankfully receive any corrections or suggestions, with which the reader

will favour me in reference to this and the future publication of the inquiry. A list of the Trentisms remaining to be treated is for this purpose here subjoined:—
(4). Original Sin and Justification; (5). The Sacrifice of the Mass and Transubstantiation; (6). The Denial of the Cup in the Eucharist; (7). Purgatory; (8). Invocation of Saints and their Relics; (9). Images; (10). Indulgences; (11). Supremacy of Rome and her Pope; (12). Romish Councils of Trent, &c.

ARTICLES
IN
POPE PIUS'S CREED
PECULIAR TO
THE CHURCH OF ROME.

FIRST ARTICLE.

SECTION I.—“ *I most entirely receive and hold fast the Apostolical and Ecclesiastical traditions, and other rites and constitutions of the Roman Church.*”*

THIS may be considered as intended to represent, in a summary form, the following decree of the Council of Trent:—†

“The sacred, holy, œcumenical, and general Synod of

• Apostolicas et Ecclesiasticas traditiones, reliquasque ejusdem Ecclesiæ observationes et constitutiones firmissimè admitto et amplector.

† Sacro-sancta œcumenica et generalis Tridentina Synodus, in Spiritu Sancto legitimè congregata, præidentibus in eâ eisdem tribus Apostolicæ Sedis Legatis, hoc sibi perpetuò ante oculos proponens, ut sublatis erroribus, puritas ipsa Evangelii in Ecclesiâ conservetur: quod promissum ante per Prophetas in Scripturis sanctis, Dominus noster Jesus Christus Dei Filius, proprio ore primum promulgavit; deinde per suos Apostolos, tanquam fontem omnis et salutaris veritatis et morum disciplinæ, omni creaturæ prædicari jussit: perspicuensque hanc veritatem et disciplinam contineri in libris scriptis, et sine scripto traditionibus, quæ ab ipsius Christi ore ab Apostolis acceptæ, aut ab ipsis Apostolis, Spiritu Sancto dictante, quasi per manus traditæ, ad

Trent, lawfully assembled in the Holy Spirit under the presidency of the Three Legates of the Apostolic See, proposing ever to itself the preservation of the purity of the Gospel in the Church by the removal of error—which Gospel, promised afore in Holy Writ by the Prophets, our Lord Jesus Christ first with his own lips published; then commanded it to be preached to every creature by His Apostles, as the source of all wholesome truth and moral discipline: and perceiving that this truth and discipline are contained in written books and in unwritten traditions, which, received by the Apostles from the mouth of Christ, or from the Apostles themselves, under the Holy Spirit's teaching, by tradition from hand to hand as it were, have come down to us; following the examples of the orthodox Fathers—*receives and reverences, with equal piety and veneration*, all the Books, as well of the Old as of the New Testament, since the same God is the author of both; *and also the above-mentioned traditions*, referring both to faith and morals, whether originating from Christ's own mouth or from the Holy Spirit, and preserved by continuous succession in the Catholic Church."

The decree then proceeds to give out the list of the sacred books, in which the *Apocryphal* books are in-

nos usque pervenerunt; orthodoxorum Patrum exempla secuta omnes libros tam Veteris quam Novi Testamenti, cum utriusque unus Deus sit auctor, necnon traditiones ipsas, tum ad fidem, tum ad mores pertinentes, tanquam vel oretenus a Christo, vel a Spiritu Sancto dictatas, et continuâ successione in Ecclesiâ Catholicâ conservatas, pari pietatis affectu ac reverentiâ suscipit et veneratur.

serted, and concludes with anathematising every one, who receives not all these books as canonical, or who knowingly and deliberately despises the aforesaid traditions.

In this First Article we find two subjects, which require separate treatment: the first makes the Apocrypha canonical; and the second assigns to unwritten Traditions, which are the oral possessions of Rome, the same dignity and value as to the Holy Scriptures.

SECTION II.—*The truths hidden under the Trentism, which classes the Apocrypha with the Canonical Scriptures.*

THIS Trentism is a corruption of the truth, that the Church is the witness and keeper of Holy Writ, the truth asserted in the Twentieth Article of our own Churches. The Canon of Scripture was once settled by the Church at a time, when its own universal *witness* to the inspired writings afforded the primitive means of that settlement.* The truth of this authority and office of the Church lies between the two extremes held by Dissenters and Romanists; the former look upon the Bible as a book fallen from Heaven complete to their hands, without seeing the office and agency of the Church in separating it from all other books and writings; the latter meddle, in the sixteenth century, with that act of separation completed early in the Church, and endeavour to supersede it by an *ex parte* exercise of the same authority.

* See Bishop Cosin's Scholastic History of the Canon of Scriptures.

The Church is the witness of Holy Writ, not only by bearing *historical* evidence to the genuineness and authenticity of the Canonical Scriptures, but also by bearing *doctrinal* evidence, *i. e.*, having her creeds and formularies in full conformity with Holy Writ. And the witness is reciprocal ; for the Scriptures bear witness to every true Church, that it is “the pillar and ground of the truth ;”—that every essential and healing truth is written on its pillar of doctrine, and that this pillar rests on the ground or base of Apostolic polity. The Church, moreover, is a witness and keeper of Holy Writ, as when in the first Four General Councils she produced, from every lot of her Episcopate, the Apostolic deposits of the faith (the good thing committed to the several Sedes Apostolicæ), by which the *traditive agreement** of Scripture and Creed was witnessed in all the essentials of salvation, and the Faith once orally delivered to the saints was found in full *keeping* with the written word.

Herein is the *infallibility* of the Church, that she cannot possibly err in the essentials of salvation, *i. e.*, in the knowledge and blessed use of the means for becoming one with Christ, and being conformed to His image and partaking of His glory ; for these essentials are enshrined in her Creeds and in the perfected Canon of Scripture. It was by the Scriptures of the New Testament, gradually written by inspired members of the Church, that the early Church, which had been *orally* taught the Gospel, learnt the *certainty* of those things

* See Appendix, note (A).

wherein she had already been instructed or catechised.* From the introduction to St. Luke's Gospel we may picture to ourselves a Theophilus taught the things of Christ crucified by an Evangelical catechist, orally instructed in the substance of the Apostles' Creed; then afterwards, when the Evangelist of words had been equally inspired to be an Evangelist of writings, this Theophilus reads or hears an inspired Gospel, and finds there in full detail what he had previously learnt summarily from the lips of his instructor. And now, in the absence of an Evangelist, he can refer to the certain history and genuine memoirs of the Saviour and His work.

It is in the faithful adherence to this truth that the words of the Apostle are clearly understood: "If any preach (even an angel from heaven—v. 8) any other Gospel unto you than that *ye have* received, let him be accursed."† The integrity of the *Ecclesiastical* Canon of Scripture prevents the reception of any other Gospel. Objective salvation is manifest and defined: there is no misgiving to disturb the peace of the Christian lest some Apocryphal interpretation, some undeveloped mystery, some esoteric truth be wanting as the complement of salvation. This truth is, moreover, eminently practical; as there is no obstacle so fatal to a subjective realization of the faith as an indefinite extension, and a partial obscurity of its objective truths, so when the mystery of godliness, however great, is clearly defined, belief is enlightened,

* St. Luke, i. 4. Appendix (B).

† Gal. i. 9.

and cheerful, and active. The form or *mould* of doctrine being prepared and fixed, Christians are enabled to set themselves to obey from the heart that form, into which, having been melted by the Holy Spirit, they are delivered, in order that they may be moulded accordingly.* And that form or mould of doctrine is Christ, "the beginning, the first-born from the dead;" and they, who are cast in this mould, become *personal* witnesses of the Canonical Scriptures, and of the Faith once delivered to the saints, and of the perfect agreement of both, by becoming "living epistles," setting forth the same truths, the same salvation as do the Scriptures and the Creed.

As we reflect on this Trentism, which classes the Apocrypha with the Canonical Books of the Old Testament, we may be reminded of another truth, viz., that the Old Testament has been in a great measure fulfilled by the coming of Christ, and that to the measure of that fulfilment it has finished its appointed work. The Law and the Prophets were, said our Saviour, until John the Baptist; then came the brief dispensation of the Baptist preaching the baptism of repentance, preparing the people for that remission of sins, which was to be the initial grace of the kingdom of heaven. But brief as was that preaching of John, yet was he more than a prophet; the prophets of old foretold a coming Saviour; the Baptist was the Prophet of the Highest proclaiming Him come, going just before, in the very presence of the

* Romans, vi. 17. "Ye have obeyed from the heart that form of doctrine, whereto ye were delivered."

Lord preparing His ways ; so that "among them that are born of women there hath not risen a greater than John the Baptist." The Baptist was cut off and his ministry brought to an end ; and from the days of John the Baptist until the day in which our Lord was speaking of him and comparing him with the prophets of old, "the kingdom of heaven was suffering violence, and the violent were taking it by force."* The Law and the Prophets, which were until John, were no longer the *paramount* guides to them, who waited for the consolation of Israel ; and now again, John the Baptist, who was the next paramount guide, who announced the kingdom of heaven at hand, and would have cleansed all for receiving it, was removed. There remained another Prophet, mighty in word and deed, who, after the Baptist was cast into prison, took up his message, and began to preach and to say, "Repent, for the kingdom of heaven is at hand." And the message from His mouth received a mighty addition ; He was able to say, "No doubt the kingdom of God *is* come upon you." The signs of the kingdom were fulfilled, and also of Messiah the King ; and yet so lowly was He, in many respects, so unlike the kings of the kingdoms of the world, that they who acknowledged such a King and enrolled themselves as citizens of the kingdom under His paramount guidance, must have done violence to many of their carnal motives, and being without the Holy Ghost (for the Holy Ghost was not yet given, Jesus not being yet glorified), must have taken the

* St. Matthew, xi. 9—14 ; St. Luke, xvi. 16. Appendix (C).

kingdom by force, themselves stirring up their faculties, and subduing their prejudices by a violent energy of their natural will and understanding. This violence however failed, when the King of this kingdom, He, who should they trusted have redeemed Israel, was crucified, and all they, His disciples, forsook Him and fled. But when the King by death had destroyed Death and opened the Kingdom of Heaven to all believers, and being glorified, and having received of the Father the promise of the Holy Ghost, had sent Him forth to dwell in the citizens of the kingdom, then no longer did the kingdom of heaven suffer violence and the violent take it by force, but by the power, and boldness, and holiness of the Spirit an entrance was ministered abundantly into the everlasting kingdom, and the substance shadowed by the Law and the Prophets, and announced by the Baptist, was realised in heaven and earth.

We have, therefore, recorded in the Scriptures many dispensations in a comparatively brief period: after the prophesying of the Law and the Prophets begins the ministry of John the Baptist; then the ministry in the days of His flesh of the Messiah, "as a minister of the circumcision*;" then the waiting time of His little flock of fearful, yet assured, disciples after his ascension and before the coming of the Holy Ghost; and then eventually the coming of the Comforter. The Church, therefore, having the kingdom opened, and the way into the Holiest being consecrated, is not *dependent* upon the

* Romans, xv. 8.

Law and the Prophets, is not under their paramount guidance, not in their dispensation, and *suffers* not, whatever Apocryphal writings be classed with the books of the Law and the writings of the Prophets. They, who were under the personal ministry of the Saviour, were blessed to see and hear things, which many prophets and kings had desired to see, and the least in the kingdom of heaven was declared to be greater than John the Baptist; he was declared to be more than a prophet, and equal to all born of women. If, then, a Christian citizen of the kingdom of heaven, who is entitled to all the glorious privileges described by the Apostles in their epistles, quotes a passage from the Law and the Prophets and applies it to himself, as it would have been applied to any one under the dispensation of the Law and the Prophets, he treats himself as out of the kingdom of heaven, changes times and seasons and goes back to a previous dispensation without the enjoyment of its privileges; for there was always the provision of hope under the Law and the Prophets, and a sure promise and foreshadowing of the Great Sacrifice for sin, and of the King of the kingdom to come.

Whether this truth be faintly witnessed or not by the Trentism, which classes the Apocrypha with the Canonical Books of the Old Testament, it is well worthy attention. There is no truth more universally outraged in modern theological compositions of every description, as well as in some of more ancient date. A favourite text, *e. g.* as authority for monastic ascetism, is "that the kingdom of

heaven suffereth violence, and the violent take it by force," omitting altogether the words "from the days of John the Baptist until now." *

SECTION III.—*The probable rise and progress of the Trentism, which classes the Apocrypha among the Canonical Scriptures.*

THOUGH expressly forbidden in the Church of Jerusalem, it appears that in many Churches the Apocrypha was allowed to be read by the catechumens, as a preliminary exercise in sacred morals. It is not improbable that one ground of this practice was an opinion, that the catechumens had not attained unto the right of reading the Canonical Scriptures, which belonged only to the partakers of the sacramental life of the Church ; and that after the point of *right* had been thus reserved, all catechumens might be permitted to use the Canonical Scriptures by way of an indulgence. In St. Athanasius's Synopsis quoted by Bingham,† we find the book called the Doctrine of the Apostles, and Hermas Pastor, classed with those books of the Apocrypha, which were recommended to the catechumens. Besides this use of the Apocrypha by the catechumens, it was also read generally in those Churches, where it was allowed to them, for the purpose

* It would be very desirable if those persons, who endeavour to explain the peculiarities of the Creed of Rome by a new theory of development, would study the real and scriptural theory of development of salvation, which is often grievously outraged by quotations of Scripture made for the purpose of proving the false theory in Rome.

† Antiquities, b. x. c. 1, § 7.

of edifying all Christian people, and this more general use is alluded to in Article 5th of our Island Churches, in the words of Jerome himself, "The other books the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine.*"

Hence the books of the Apocrypha were called *Ecclesiastical*, which sufficiently distinguished them from the Canonical Books of the Holy Scriptures. And they were contained in the Vulgate much in the same manner as the Apocrypha is often bound up in our English Bibles, as ecclesiastical legenda, books of piety and moral instruction.†

The word Canonical was however in some Churches made to include the above sense of Ecclesiastical, and, as if Canon meant catalogue rather than rule, all books allowed to be read in the Church were reckoned under this more lax application of the term *Canonical*. Thus the third Council of Carthage reckoned the Apocryphal books canonical, and St. Augustine speaks of them in the same manner; though when called to account by French theologians for his opinion, his only apology was the custom of Africa. He seems to have used the word canonical in what some call the deutero-canonical sense; and indeed Cardinal Cajetan harmonises the Canon of Carthage and the opinion of St. Augustine with the rule

* "Ecclesia hæc legit ad ædificationem plebis, non ad auctoritatem Ecclesiastorum Dogmatum confirmandam."—*Prefat. in Libros Salom.*

† Appendix (D).

of St. Jerome, quoted in our Article, by the following statement: "They are *not* canonical, *i. e.* regular or ruling to confirm articles of faith; they are capable of being called canonical, or ruling, for the edification of the faithful, as for this latter purpose received and authorised in the Canon of the Bible."* That the Cardinal was justified in his harmony, and that the opinion of St. Augustine, even though resisting the harmony, was no Catholic truth, appears from a remarkable quotation, made by Bingham, from Gregory the Great, who apologises for alleging a text out of Maccabees, as a book not canonical, but only published for the edification of the Church.†

In the Council of Trent, the only real arguments used were in favour of making the Catholic distinction between the Canonical Scriptures and the Apocrypha. Even St. Augustine's opinion was mentioned as favouring the distinction, and the remarkable passage from Pope Gregory was also quoted in the debates. The passage from St. Jerome, used in our Article, and the judgment of Cardinal Cajetan, were also brought forward, and these arguments we may consider a protest for Truth. But the protest was resisted, and the alleged plea for resisting it was, that as all the books of the Canonical Scriptures and of the

* Cajetan, in fine Comment., quoted by Bingham, *Antiquities*, b. xiv. c. 3.

† "Quâ de re non inordinatè agimus, si ex libris licet non Canonicis, sed tamen ad edificationem Ecclesiæ editis, testimonium proferamus."—*Greg. Moral. in Job*, b. xix. c. 13.

Apocrypha *are found together in the Latin Vulgate*, it was best that all of them in all parts should be declared of divine and equal authority. Though we look in vain for reasonings to justify this reversal of the Canon of the Church, it is easy to see that such a decision was almost necessary for Rome, intending, as she then did, to confirm by such authority her unscriptural dogmas. The practice had long gone on of establishing the Papal claims and peculiarities, by fanciful adaptations of the Apocrypha. It was of importance, therefore, to dim the purity of Scripture, and to ellipse its peculiar power, by attaching equal authority to writings which, it was supposed, did not so peremptorily and solemnly forbid the corruptions of the Italian Creed. All who were cognizant of this might see at once what was intended, and whence the authority for establishing the Romish dogmas was principally to be derived. It was intended that the Apocrypha with a Roman commentary, and the unwritten traditions which were declared to be in that Church, should be two authoritative witnesses against either the protest or the silence of Holy Writ. It is curious that the Council gave a hint of the use, for which the Apocrypha was thus declared canonical, at the close of its decree, which classes Tradition and Apocrypha with the Scriptures in equal authority: "Thus all may understand what testimonies and corroborations the synod is about most chiefly to use *in confirming dogmas* and reforming morals in the Church."*

* Quibus potissimum testimoniis ac præsidiis in confirmandis dogmatibus et instaurandis in Ecclesiâ moribus sit usura Synodus.

This treatment of the Law and the Prophets, contrary to the canonical judgment of those, to whom they had been committed as the oracles of God, was in harmony with Rome's treatment of the Dispensation of her own times and of her sister Churches, which, in conjunction with herself, are the ordained witnesses and keepers of Holy Writ. The whole system of Rome may be described as adding Apocryphas to the Word of God. She *apocryphises* the Faith of the Church, the Sacraments, the Ministry, and devotes to anathemas all, who receive not her various Apocryphas as the very word of God, the ordinances of Christ and the faith of God's elect. This anathema is not escaped by certain in her own communion, who presume to speak of canonical in the secondary sense used by a portion of the ancient Church. Professor Möhler, e. g. who talks of the Apocrypha "as those Scriptures which the Catholics call the deutero-canonical,"* is under the curse of Trent; he may not have been aware of this, or he may have begun to consider that the Tridentine anathemas are comparatively harmless from their wondrous profusion, and may have learned to think lightly of Eumenides in Christendom.

We must not forget the Ultra-Protestant tendencies of Rome in estimating her motives for decreeing this Trentism: it was known that the Reformers were most strenuous in protesting for the Canon of Scripture. The protest against their protest was therefore made by de-

* Vol. ii. p. 57, Möhler's Symbolism, by Robertson.

creeing that the Apocrypha was Canonical Scripture and was the inspired Word of God.

SECTION IV.—*The evil of holding this Romanism instead of the hidden Catholic truth.*

THE first effect of considering the Apocrypha equal to the Scriptures, is the depreciation of Scripture, not the exaltation of the Apocrypha. No arbitrary decree could change or make the Apocrypha worthy of such preferment; and if with its unfitness to “establish any doctrine” it was thus voted to be on a par with Holy Writ,—wherein all the doctrines of salvation, the whole mystery of godliness, are witnessed plainly, solemnly, certainly,—the natural effect must be, that the sufficiency and integrity of this Witness are impaired. There was, moreover, always the *name*, Apocrypha, expressive of the *thing*, and the very name is a testimony against the dishonesty or absurdity of the Tridentine assembly daring to tamper with the inspired Canon. We may consider this Trentism as the pattern of all subsequent abuses of private judgment, setting itself against the solemnly spoken and recorded voice of the Church, a sort of mother of all similar abominations. It is a common notion, that the abuse of private judgment is found exclusively among those, who make an idol of the Reformation, but an attentive examination of all the proceedings at Trent will show us that in no place has the recklessness of private

judgment been carried further. The Council of Trent is the great image of private judgment. Not only was a private judgment of the Pope's legates incessantly interfering, either secretly or openly, with all the deliberations and preventing the assembly from being—even if it had been canonically convened from the Church universal—the voice of the Holy Ghost speaking by the result of the free deliberations of the Church, but also the greatest part of the deliberations was carried on and the effective proceedings, as it were, rehearsed by certain friars or divines in classes, theologians *extra concilium*.*

We may trace also the evils of this Trentism diffusing itself through the other corruptions of the Romish system. The *Written Word* in the Canonical Scriptures bears a sacred and defined relation to the *Incarnate Word*: the testimony of Jesus is the spirit of prophecy, and this is found throughout the whole proportion† or analogy of the faith. If then the inspired Written Word be tampered with or classed with other writings, this divine relation is disturbed; and can we wonder at the Mediatorship, the Headship, and other offices of the Incarnate Word, being invaded in a like degree?

The evil branches out furthermore into dishonour to the Third Person in the Godhead: holy men of old spake as they were moved by the Holy Ghost, and the

* See Memoirs of the Council of Trent, derived from MSS. and unpublished Records, by the Rev. S. Mendham. Duncan: Paternoster Row.

† Romans, xii. 6.

New Testament is written by the pen of the same ready writer. If then other writings are voted equal to the Canonical Scriptures, is not the Inspirer of the Canon grieved, and so far dishonoured? And thus the Holy Spirit is grieved, as He is the Spirit of Truth, dwelling in the Church, and enabling her to bear witness to the Word of God; and also as He leads every member of the Church, who receives the Word of God from her maternal hand, into a *spiritual** conviction of the divine origin of Holy Writ.

Another evil of this Trentism is, that it poisons the waters at their very source, which are intended to refresh the Church and satisfy her so that she betake not herself to broken cisterns, which can hold no water. The very medicine ordained for healing ecclesiastical disorders is hereby adulterated; once admit the Apocrypha and oral Traditions equal to Holy Writ, and *every thing may be admitted*. The subjective becomes paramount to the objective. The admission may appear but a little leaven; it is sufficient, however, to leaven the whole lump. And the history of the Romish Apologies since the Council of Trent illustrates this evil; the Apocrypha and Roman Tradition are treated as primary authorities, which are able to establish all the subsequent dogmas of the Council of Trent.

* See Archbishop Laud's Conference.

The Second Trentism in this First Article assigns to unwritten Traditions, which are the oral possessions of Rome, the same dignity and value as to the Holy Scriptures.

SECT. II. 2nd Part.—*Truths hidden under Tradition equal to the Scriptures.*

A TRUTH hidden under this Trentism is, that the Gospel, preached or proclaimed by the Apostles and Evangelists, and committed to every Church when planted as the deposit of the Faith, was a Tradition of the *same truths* which the Holy Scriptures contained. This deposit was a table of contents of the Gospels,—a summary of the things of Christ and of His Body from the Incarnation to the Judgment; which things are expanded in detail, explained in all their consequences and fully developed in the *written* Gospels, the Acts of the Apostles, the Epistles, and the Apocalypse. We know that Evangelists by the Holy Spirit *heralded* or preached the Gospel before they, by the same Spirit, committed it to writing in the form of the Four Gospels: and this original Tradition (1 Cor. xv. 1, 2, &c.) is *of the same dignity and value* as the Holy Writ of the New Testament, because *essentially identical with it*, seminally and potentially the very same. And the right enjoyment of this truth is a peaceful conviction that salvation, whether witnessed *orally* or *scripturally* by the Holy Ghost, was and is and will be always the same; in the words of the 6th

Anglican Article, "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation."

Another truth hidden under the Trentism, which makes Romish Traditions equal to Scripture, is, that the Church, holding infallibly a whole Faith (which was the case of all the Apostolic plantations of Churches), and witnessing and keeping Holy Writ, is moreover itself a *Tradition*, a *spiritual trade*, continuously initiating new members by Christ's sacraments,—a living and active Tradition from Christ and His Apostles, and by its vital functions and acts bearing the very same exact witness as the *oral* and *Scriptural* Traditions. So that we may say there are Three Traditions: (1), the Church, with all its vital functions of grace, consecrating, ordaining, preaching the Gospel, administering the Word and Sacraments, the temple of the living God, the Holy Ghost; (2), Oral Tradition of the Faith once delivered to the Saints, *now* represented by the necessary credenda of every Apostolic Church, and also by the Gospel preached to the heathen by the voice of true missionaries before a Church be fully planted among them or the Scriptures translated into their language; (3), Holy Writ, which is unspeakably precious in correcting any morbid or diseased *action* in the traditionary body of the Church, and by its almost contemporaneous testimony

and authority of inspiration preventing any addition to or subtraction from the credenda of oral Tradition. The promises of the Saviour to His Church, recorded in Scripture, are in the Church fulfilled: the traditionary promises and the traditionary fulfilment go down the stream of time together.

The right enjoyment of this hidden truth is to see the unity of these three Traditions in setting forth the one great and simple Gospel of "the common salvation;" common, well known, and definite to every member of the Church from the beginning to the end. If anything was lacking in the faith of any members of the Church, this defect was subjective and not objective, as far as the state of salvation is concerned; e. g. the subjective neglect of the resurrection of the body by some of the Church of Corinth. When St. Paul addressed the Ephesian elders or bishops at Miletus, he reminded them that he had declared to them the whole counsel of God*—they were in full possession of all the credenda of salvation.

Attention to the Church itself as a living, acting *Tradition*, throws light on such subjects as the authority for Infant Baptism. The *traditionary practice* of circumcision attested the right of the Jewish infant to participate in the Covenant of Abraham; and had the Christian Scriptures been altogether silent, as some suppose, on the subject of Infant Baptism, and no oral Tradition were known, the traditionary *act* and *practice* of the Church would have been authority enough. Grace is spoken in

* Acts, xx.

acts: and as the Covenant of Abraham received its fulfilment of grace in Christ, the gracious *treatment* of Jewish infants is itself sufficient authority for Christian Pædo-baptism, even though the early practice of all Christian Churches were entirely unknown. This controversy has perhaps been treated with too exclusive an attention to *oral* Tradition in the supposed silence of Holy Writ.*

SECTION III. 2nd Part.—*Origin and progress of the Trentism, which makes Romish Traditions equal to Holy Writ.*

WHEN we reflect on the natural tendency of the evil heart of man to try to recover the lost dominion of his innocence, and to anticipate his course of glory by domineering over his fellows, we cannot be surprised at religion, as well as all other things, being made an object of this depraved ambition. Despotism early hailed the Church of Christ as a new and most powerful instrument of her plan. We cannot be surprised at those, who at once proudly disdained or gradually neglected to become ensamples to their flock in realising the Faith once delivered to the saints—dying with Christ, and risen with Christ and ascended with Him, temples of the Holy Ghost—becoming themselves practically indifferent to and spiritually ignorant of the power of that Faith; and endeavouring, therefore, to exercise a dominion, not of eminent spiritual example, but by pretending that the plan of salvation was not yet developed, and that they themselves possessed a reserved

* Appendix (E).

fund of esoteric doctrines and traditions, which they were at liberty to unfold as the voice of the Comforter and the indispensable complement of the imperfect faith of the Church. Such an appeal would commend itself to the best as well as to the worst feelings of our nature, to deferential submission to authority, to subjective faith, as well as to sloth, voluntary humility, will worship, and superstition. And thus a system, in which *imagination* would supersede *faith*, would be easily formed, in which, instead of the growth unto the measure of the stature of the fulness of Christ, would be cultivated the development of objects, mysteriously mixed by a mystery of iniquity with the faith, and exquisitely adapted to subserve the indulgence in every possible degree and phase of this natural tendency of the human heart.

We have this Trentism traced to our hands by Archbishop Usher, and with matchless casuistry by Bishop Sanderson. The former* quotes St. Paul in chap. ii. of his Epistle to the Colossians, setting himself against those seducers, who first laboured to bring in will-worship into the Church, by condemning all such inventions as the *commandments and doctrines of men*. He traces the progress of this corruption in those heretics condemned by Irenæus, who taught that the truth could not be found out of the Scriptures by those, to whom tradition was unknown; forasmuch as it was not delivered by writing but by word of mouth; for which cause St. Paul also should say, "We speak wisdom among them that be

* Archbishop Usher's Answer to a Jesuit: latter end, on Traditions.

perfect." He charges the Jesuits* with misapplying the same Scripture, and also with the misapplications of Holy Writ by other heretics in the time of Tertullian; and at the end of this section quotes Petrus Sutor, a Carthusian monk, condemning unconsciously this Trentism at the very time he was pleading for it. "Whereas† many things are openly taught to be observed, which are not to be expressly had in the Holy Scriptures : will not the simple people, observing these things, quickly murmur and complain that so great burthens should be imposed upon them, whereby the liberty of the Gospel is so greatly impaired? Will not they, also, easily be drawn away from the observation of the ordinances of the Church, when they shall observe that they are not contained in the Law of Christ?"‡

The whole of Archbishop Usher's article on Tradition, in which he discovers "unto these Deuterotæ (for so St. Hierome useth to style such traditionmongers) both their great grandfathers and their more immediate progenitors," may be advantageously consulted; but the following extract from Bishop Sanderson's *Concio ad Clerum*,§ so simply confirms the present treatment of this Trentism, that it is here given at length.

"13.—First, for the Papists.—That they are the right children and successors of the Pharisees, no man, that

* Bellar. de Verbo Dei.

† Sutor de Translatione Biblii.

‡ Appendix (F).

§ *Concio ad Clerum*, at Grantham Visitation, October 8, 1641, on the 15th chapter and 9th verse of St. Matthew.

rightly understandeth the tenets of the Romish Church, but will easily grant; if he shall duly consider what a mass of *humane traditions*, both in point of belief and worship, are imposed upon the judgments and consciences of all that may be suffered to live in the visible communion of that Church, and that with opinion of necessity, and under pain of damnation. The Pope's Supremacy, Worshipping of Images, Invocation of Saints and Angels, the Propitiatory Sacrifice of the Mass, Purgatory, the Seven Sacraments, Transubstantiation, Adoration of the Host, Communion under one kind, Private Masses, forbidding Priests' Marriage, Monastical Vows, Prayer in an unknown tongue, Auricular Confession.—All these, and I know not how many more, are such, as even by the confession of their own learned writers, depend upon unwritten Traditions more than upon the Scriptures. True it is, that for most of these they pretend to Scripture also; but with so little colour at the best, and with so little confidence at the last, that when they are hard put to it, they are forced to fly from that hold, and to shelter themselves under their great Diana Tradition. Take away that, it is confessed that many of the chief articles of their faith *nutare et vacillare videbuntur*, will seem even to totter and reel, and have much ado to keep up. For what else could we imagine should make them strive so much to debase the Scripture all they can, denying it to be a rule of Faith, and charging it with imperfection, obscurity, uncertainty, and many other defects; and on the other side, to magnify Traditions as every way more

absolute : but merely their consciousness; that sundry of their doctrines, if they should be examined to the bottom, would appear to have no sound foundation in the written Word. And then must we needs conclude from what hath been already delivered, that they ought to be received (or rather not to be received but rejected) as the doctrines and commandments of men.

“ 14. Nor will their flying to Tradition help them in this case, or free them from Pharisaism ; but rather make the more against them. For to omit that it hath been the usual course of false teachers, when their doctrines were found not to be Scripture-proof, to fly to Tradition ; do but enquire a little into the original and growth of Pharisaical Traditions, and you shall find that one egg is not more like another than the Papists and the Pharisees are alike in this matter. When Saduc (or whosoever else was the first author of the sect of the Sadducees) and his followers began to vent their pestilent and atheistical doctrines against the immortality of the soul, the resurrection of the body, and other like : the best learned among the Jews (the Pharisees especially) opposed against them by arguments and collections drawn from the Scriptures. The Sadducees, finding themselves unable to hold argument with them, (as having two shrewd disadvantages—but a little learning and a bad cause,) had no other means to avoid the force of all their arguments, than to hold them precisely to the letter of the text, without admitting any exposition thereof, or collection therefrom. Unless they could bring clear text that should

affirm, *totidem verbis*, what they denied, they would not yield. The Pharisees, on the contrary, refused (as they had good cause) to be tied to such unreasonable conditions: but stood upon the meaning of the Scriptures, as the Sadducees did upon the letter; confirming the truth of their interpretations, partly from reason and partly from Tradition. Not meaning by Tradition (as yet) any doctrine other than what was already sufficiently contained in the Scriptures; but merely the doctrine which had been, in all ages, constantly taught and received with an universal consent among the people of God, as consonant to the Holy Scriptures, and grounded thereon. By this means, though they could not satisfy the Sadducees (as heretics and sectaries commonly are obstinate), yet so far they satisfied the generality of the people, that they grew into very great esteem with them, and within a while carried all before them: the detestation of the Sadducees and of their loose errors also conducing not a little thereunto. And who now but the Pharisees, and what now but Tradition? In every man's eye and mouth. Things being at this pass, any wise man may judge how easy a matter it was for men so revered as the Pharisees were, to abuse the credulity of the people, and the interest they had in their good opinion to their own advantage: to make themselves lords of the people's faith, and by little and little to bring into the worship whatsoever doctrines and observances they pleased; and all under the acceptable name of the Traditions of the Elders. And so they did, winning continually upon the

people by their cunning and shows of religion, and proceeding still more and more till the Jewish worship, by their means, was grown to that height of superstition and formality as we see it was in our Saviour's days. Such was the beginning, and such the rise of these Pharisaical Traditions.

“ Popish Traditions, also, both came in and grew up just after the same manner. The orthodox bishops and doctors in the ancient Church, being to maintain the Trinity of Persons in the Godhead, the consubstantiality of the Son with the Father, the hypostatical union of the two Natures in the Person of Christ, the Divinity of the Holy Ghost, and other like articles of Catholic religion, against the Arrians, Eunomians, Macedonians, and other heretics: for that the words Trinity, Homoöasion, Hypostasis, Procession, &c. (which for the better expressing of the Catholic sense they were forced to use), were not expressly to be found in the Holy Scriptures, had recourse, therefore, very often, in their writings against the heretics of their times, to the Tradition of the Church: whereby they meant not (as the Papists would now wrest their words) any unwritten doctrine not contained in the Scriptures, but the very doctrine of the Scriptures themselves, as they had been constantly understood and believed by all faithful Christians in the Catholic Church, down from the Apostles' times till the several present ages wherein they lived. This course of theirs, of so serviceable and necessary use in those times, gave the first occasion and after-rise to that heap of errors and

superstitions, which in process of time (by the power and policy of the Bishop of Rome especially) were introduced into the Christian Church under the specious name and colour of Catholic Traditions. Thus have they trodden in the steps of their forefathers the Pharisees; and stand guilty, even as they, of the superstition here condemned by our Saviour, in teaching for doctrines men's precepts."

SECTION IV. 2nd Part.—*Evils of holding this Trentism instead of its hidden Truths.*

ONE great possession of the Church of Christ is an objective infallibility: by holding as a divine and perfect object the Faith once delivered to the saints she is infallible. For this Faith does not consist of *opinions*, but of *facts* and *living truths*, and the peculiar martyrdom of the noble army of martyrs, who walked in the fresh footsteps of their Head, was that they witnessed to *things*, not *notions*, e. g. even to the death and resurrection and ascension of the Son of God, to the very perfect substance of salvation and life. Now the evil consequence of holding Romish Traditions to be equal to Holy Writ, and to the defined Catholic Tradition of the faith, is, that a *subjective* infallibility is set up—an idol or false image of the true. Not the subjective infallibility, which is correlative and subordinate to the objective, and which *every* member of the Church may possess by faithfully holding the objective, but a subjective infallibility claiming

of itself to be objective, and to possess the right of decreeing *new objects* for the faith of God's elect. This false objectiveness of Rome is constrained, in defence of its mystery of iniquity, to vote the Catholic faith *imperfect*, latterly under the plausible name of *undeveloped*: though it was a fact, as notorious as any fact can possibly be to man, that the *objective truths of salvation* were as entirely made known to the believers of the first age of the Church, as they will be to those who shall be alive and remain unto the coming of the Lord. The time for imperfection, for want of development, had past; the time when the kingdom of heaven was not yet opened to all believers,—when the Holy Ghost was not yet given, because Jesus was not yet glorified,—when the kingdom of heaven was suffering violence and the violent were taking it by force. But* the grain of wheat had been sown, and the fruit was brought forth: after the facts of salvation were all transacted by the Word made flesh, and the Church was so, that the last surviving Apostle could in his Catholic epistle proclaim to all, “Ye have an unction from the Holy One, and ye know† *all things*,” and again, “The anointing which ye have received of Him abideth in you: and ye need not that any man teach you: but as the same anointing teacheth you of all things and is truth and is no lie, and even as it hath taught you, ye shall abide in Him:”—the time of full assurance and understanding and of eternal life was come.

* St. John, xii. 23, 24.

† 1 St. John, ii. 20.

All further development was to be *personal* and *individual*, the development of the long hidden mystery*—"Christ in every man the hope of glory,"—the development of this in the spirit and soul and body of every Christian, until every one became perfect in Christ Jesus, knowing Christ, the anointed and the anointing, as the truth is in Jesus, the Great Head of the body of Christ and the great Image and pattern and exemplar of every member of that mystical body. How awful must be the spiritual ignorance of those, who draw or who are drawn from this plain and yet vast† agonistic work, this subjective realization of eternal life, objectively given in the knowledge of the one True God and Jesus Christ whom He hath sent,—a work after which the Apostle of the Gentiles was earnestly following, confessing himself not to have attained, not already perfect, not to have apprehended, though he knew he was for this apprehended of Christ Jesus; a work, which, beginning at baptism, goes on by the Holy Spirit through all means of grace, all foretaste of glory, until the mortal and corruptible put on immortality and incorruption:—how awful to turn from such a work so perfectly revealed, to the indulgence of a morbid craving after fresh objective truth as essential to salvation,—to prefer every lurid exhalation of the Pontine marshes to the cheerful glory of the Bridegroom of the Heavens, and to the works of light and duty, to which He calls us!

* Colos. i. 26, 27, 28.

† St. Jude, v. 3, *inimici verbi*.

Another evil consequence of holding this Trentism is, that it destroys that spiritual instinct of the Church, which perceives and resents any addition to or subtraction from the common salvation. *This common salvation was as manifest as the flesh in which God was manifest.* St. Paul tells Titus,* that a heretic is condemned of himself: the very fact of his subtracting from or adding to the faith is *ipso facto* condemnation; it is an attempt to supersede the objective Truth of God by the subjective *choice* of man; it is the spirit of anti-Christ or vice-Christ: and therefore is at once to be treated, not with argument, but with admonition, and, if obstinate, with rejection. And so whenever the Church was called upon to give judgment in controversies of faith, the judgment was always of *attestation*, never *oracular*: they met together to bear witness of “quod semper, ab omnibus et ubique,” in the conviction of men, who were well assured that any change in the preached kingdom of heaven *without* would produce its corresponding deadliness in the spiritual kingdom of heaven *within*: and woe unto them if they handed not down pure and undefiled the faith, *just as it was, and as it had been* delivered unto them.

* Titus, iii. 11, αἰρετικὸς ἀνάθεμα.

SECOND ARTICLE.

SECTION I.—“ *I admit Scripture according to that meaning, which Holy Mother Church has always held and holds, whose office it is to judge of the true sense and interpretation of Scripture; nor will I ever receive it and interpret it unless according to the unanimous consent of the Fathers.*”*

THIS Article may be considered a summary of the long Tridentine decree, which ordains and declares that the Latin Vulgate Translation of the Scriptures, which has been proved in the Church by long use of so many ages, be held authentic, and that no one dare or presume to reject it on any pretence whatever. And this same decree forbids that any one dare to interpret the Scriptures but according to the sense of the Church or the unanimous consent of the Fathers.† We may therefore consider

* Item sacram Scripturam juxta eum sensum, quem tenuit et tenet sancta mater Ecclesia, cujus est judicare de vero sensu et interpretatione sacrarum Scripturarum, admitto; nec eam unquam, nisi juxta unanmem consensum patrum accipiam, et interpretabor.

† Insuper eadem sacro-sancta Synodus, considerans non parum utilitates accedere posse Ecclesiæ Dei, si ex omnibus Latinis editionibus, quæ circumferuntur, sacrorum librorum quænam pro authenticâ habenda sit innotescat, statuit et declarat ut hæc *ipsa vetus et vulgata editio*, quæ longo tot seculorum usu in ipsâ Ecclesiâ probata est, pro

that two Trentisms are contained in this Second Article, 1st. A decree of the Latin Vulgate as the authentic *edition* of Holy Writ; 2d. That the Romish *interpretation* of the Scriptures, intended to be the same as the unanimous consent of the Fathers, is the only true one.

SECTION II.—*Truths hidden under the Trentism, which makes the Latin Vulgate the authentic Scriptures.*

THE Latin Vulgate is decreed to be the proper *edition* of the Scriptures. Here the truth is witnessed (however wrongly), that it is the office and duty of the Church to preserve in all purity the *original text* of the Canonical Scriptures. She is the keeper and witness of Holy Writ, and is bound to take continual care that nothing is added to or taken from it; no passage handed down in a state differing from its first inspiration. It is her great written Tradition, and woe unto her if she willingly pollute it, or by her negligence and ignorance suffer its sacred text to be blotted by heretics.

authenticā habeatur; et ut nemo illam rejicere quovis prætextu audeat vel præsumat.

Præterea ad coercenda petulantia ingenia decernit ut nemo, suæ prudentiæ innixus in rebus fidei et morum ad ædificationem doctrinæ Christianæ pertinentium, sacram Scripturam ad suos sensus contorquens, *contra eum sensum, quem tenuit et tenet sancta mater Ecclesia, cujus est judicare de vero sensu et interpretatione Scripturarum sacrarum, aut etiam contra unanimum consensum Patrum, ipsam Scripturam sacram interpretari audeat; etiam si hujusmodi interpretationes nullo unquam tempore in lucem edendæ forent.*—*Conc. Trid. Dec. de Editione et Usu SS.*

The Vulgate is a *Translation*, and, in decreeing a *Translation*, the truth is also witnessed, that the Church ought to put with maternal prudence the Scriptures into the hands of her children by means of a translation, authorised by her, into their vernacular tongue, whatever that tongue may be. When the Vulgate translation was made, Latin was the oecumenical language,—the mother tongue, as it were, of the civilized world; and many Latin translations were, previously to the Vulgate, in ecclesiastical use throughout all the Roman provinces, witnessing to the operation of this truth. “Moreover, most nations under heaven did shortly after their conversion (see the Preface of the English Translators of the Scriptures), hear Christ speaking unto them in their mother tongue, not by the voice of their minister only, but also by the written word translated.” “If any doubt hereof, he may be satisfied by examples enough, if enough will serve the turn. First, St. Hierome* saith, *Multarum gentium linguis Scriptura ante translata docet falsa esse quæ addita sunt, &c.*; that is, The Scripture being translated before in the languages of many nations, doth show that those things that were added (by Lucian or Hesychius) are false. So St. Hierome, in that place. The same Hierome† elsewhere affirmeth that he, the time was, had set forth the translation of the Seventy, *suæ linguæ hominibus*; that is, for his countrymen of Dalmatia. Which words not only Erasmus doth understand to purport, that St. Hierome translated the Scripture into the Dalmatian tongue, but

* St. Hieron. Præf. in 4 Evang.

† St. Hieron. Sophronio.

also Sixtus Senensis,* and Alphonsus a Castro† (that we speak of no more), men not to be excepted against by them of Rome, do ingenuously confess as much. So St. Chrysostome,‡ that lived in St. Hierome's time, giveth evidence with him. The doctrine of St. John (saith he) did not in such sort (as the philosopher's did) vanish away; but the Syrians, Egyptians, Indians, Persians, Ethiopians, and infinite other nations, being barbarous people, translated it into their (mother) tongue, and have learned to be (true) philosophers, he meaneth Christians. To this may be added Theodoret,§ as next unto him both for antiquity and for learning. His words be these, Every country that is under the sun is full of these words (of the Apostles and Prophets); and the Hebrew tongue (he meaneth the Scriptures in the Hebrew tongue) is turned not only into the language of the Grecians, but also of the Romans, and Egyptians, and Persians, and Indians, and Armenians, and Scythians, and Sauromatians, and briefly into all the languages that any nation useth. So he. In like manner Ulpilas is reported by Paulus Diaconus|| and Isidore,¶ and before them by Sozomen,** to have translated the Scriptures into the Gothic tongue; John Bishop of Sevil, by Vasseus,†† to have turned them into Arabic about the year of our Lord 717; Beda, by Cistertiensis, to have turned a great

* Six. Sen. lib. iv.

† Alphon. a Cast. lib. ii. c. 23.

‡ St. Chrysost. in Johan. cap. i. hom. 1.

§ Theodor. 5 Therapeut.

|| P. Diacon. lib. xii.

¶ Isid. in Chron. Goth.

** Sozom. lib. vi. c. 57.

†† Vasseus in Chro. Hisp.

part of them into Saxon;* Efnard, by Trithemius, to have abridged the French Psalter (as Bede had done the Hebrew), about the year 800; King Alured, by the said Cistertiensis, to have turned the Psalter into Saxon; Methodius, by Aventinus† (printed at Ingolstad), to have turned the Scriptures into Sclavonian; Valdo,‡ Bishop of Frising, by Beatus Rhenanus,§ to have caused, about that time, the Gospels to be translated into Dutch rhyme, yet extant in the library of Corbinian; Valdis, by divers, to have turned them himself, or to have gotten them turned, into French, about the year 1160; Charles, the fifth of that name, surnamed The Wise, to have caused them to be turned into French about 200 years after Valdis's time, of which translation there may be many copies yet extant, as witnesseth Beroaldus.|| Much about that time, even in our King Richard the Second's days, John Trevisa translated them into English, and many English Bibles in written hand are yet to be seen with divers, translated, as it is very probable, in that age. So the Syrian translation of the New Testament is in most learned men's libraries, of Widminstadius's setting forth; and the Psalter in Arabic is with many, of Augustinus Nebiensis's setting forth. So Postel affirmeth, that in his travel he saw the Gospels in the Ethiopian tongue. And Ambrose Thesius allegeth the Psalter of the Indians, which he testifieth to have been set forth by Potken in Syrian characters."

* Polydor Virg. Hist. Angl. testatur idem de Aluredo nostro.

† Aventin. lib. iv.

‡ Circa ann. 900.

§ B. Rhenan. Rerum German. lib. ii.

|| Beroald. Nusan.

In asserting the inexpressible preciousness of the Scriptures to every Christian in his own mother's tongue, the truth should not be forgotten, that it is his spiritual mother the Church, who is made the medium of the blessing. Holy Writ has been in her custody, and her first-born sons were, by the Holy Ghost, the authors of the New Testament. She, who has catechised her children from their earliest years in the Faith once delivered to the saints;—she, who has ever called upon them to realise this Faith in their lives and practice,—she it is who gives them, as from the hands of Christ Himself, this divine witness of that Faith, this knowledge of the certainty of those things in which they have been catechised, this inspired description *how* the Holy Spirit bears witness with the spirits of the faithful that they are the children of God. The Church, keeping and guarding the sacred text, by God's blessing on the gifts and learning of her pastors and teachers, calls, moreover, on all her children to use Berean industry in establishing their catechism. In the Gospels she spreads before them the mystery of godliness,* up to the very Ascension of God manifest in the flesh, in detail. In the Acts of the Apostles, she opens the page of Ecclesiastical History and bids her children read how the Holy Spirit records His own descent into the members of Christ by a missive procession into men, thus *revealing* His eternal procession co-ordinately, as the Incarnation reveals the eternal generation of the Son; and having come soon makes known the Fatherhood of God over all the race of man,

* *Εὐαγγελισμός.*

apostolically proclaiming and communicating Christ as the Light to lighten the Gentiles as well as the glory of His people Israel. Here too, by translating these Acts of the Apostles of Christ, the Church bids her children read another witness of her Incarnate Head in the *union* of doctrine with polity, of grace with order. In her vernacular versions of the Apostolic Epistles she would have them see how the objective grace of God, which is held forth archetypically and potentially in the Gospels, is here diffused and developed for every possible estate of Christian subjectiveness. The commentaries of ancients and moderns on these Epistles clearly show how many treasures of wisdom and knowledge are yet unappropriated and unrealized even by those, who are considered as pillars in the Temple of God. And as the very same filthiness of the flesh and spirit contending against the salvation of Christ, detected and condemned in these Epistles, has since recurred, and still recurs in the Church, so the expositions of Christ and His high and heavenly calling, which the Epistles contain, have been and will be *development enough* for attaining unto the measure of the stature of the fulness* of Christ, even unto the end. And, therefore, when the Church translates the Apocalypse, which traces

* Eph. iv. 13. The "*fulness*" in this verse is the complement, or what is added to Christ the Head, in order to make up the whole Mystical Body of Christ. The Church is this fulness or complement; i. 23. Attention to this will explain the true theory of *development*. The Head of the Mystical Christ *has been* developed, and His development is the law of development to the body and its members. When that law is spiritually obeyed and its standard realized, then the *measure* of the stature of the fulness of Christ, the perfect manhood, is attained.

her militant course throughout the session of her Head, she bids her children mark that her Lord's own heaven-sent Epistles speak of no more development of doctrine, but call to the first love, the first works,—to faithful martyrdom, to repentance of fornication, to holding fast what they already possessed, to watchful strengthening the things which remain and are ready to die, to preparing works perfect before God, to giving up the lukewarmness of blinded self-sufficiency. No new *object* of salvation is proposed. The Apocalyptic Epistles call all as it were, clergy and laity, to the very judgment-seat of Christ, and demand what use each is making of the salvation already witnessed and fully developed, of the means of grace and of the hope of glory. And, as if to mark most solemnly the *perfectness* of the Faith, one of its last main objects is in the Apocalypse repeated, "He who testifieth these things, saith 'Surely, I come quickly, Amen.'" The patient waiting for that object is deliverance *now* from the hour of temptation trying them that dwell upon the earth, and assures the glorification of the mortal body at the coming of the Lord.

SECTION III.—*The origin and progress of the Trentism which would supersede the original Scriptures and vernacular Translations, by the Vulgate.*

WHEN less regard began gradually to be paid to the well-defined sacredness of Objective Truth, the original Scriptures, as one of the inspired and exact forms of that

Truth, seemed to have been treated with proportionate carelessness, and practically superseded by a version or subjective form. The Vulgate was appealed to as the literal Word of God, and, instead of a vernacular translation, appeared as the Scriptures of a Latin Dispensation. As, in our own time, the authorised English translation has been made by various Dissenters the authority for parts of their system, and they shrink instinctively from the Original Scriptures, which at once supply the correction of their errors ; so when Rome was speaking new things and not "speaking as the *oracles* of God,"* a domestic version was found ready to supply the authority which Holy Writ peremptorily denied. The "*Ipsa conteret*" of the Vulgate, *e. g.* transferred to the Blessed Virgin the first prophecy of the redemption by the Incarnate Son of God.

The Tridentine decrees only *expressed* the feelings and practice, which had been long familiar to many ; and it was the hyper-Protestant zeal predominating in that assembly, which urged them to so unscholarlike and absurd a resolution. The Lutherans had spoken much of the Original Scriptures, and of the right of all to vernacular translations : to protest against the Lutherans the Trentists decreed the Vulgate, and at a previous general congregation determined that *no mention* should be made of a vernacular translation in the formal decree.† Some of the assembly took what they doubtless considered higher ground, and were ready to vote the translation itself inspired, no matter what St. Jerome himself

* 1 St. Peter, iv. 11.

† Council of Trent, April 3, 1546.

had declared ; and that as the providence of God had given an authentic Scripture to the Synagogue, and an authentic New Testament to the Grecians, it could not be said, without derogation, that the Church of Rome, more beloved than the rest, wanted this great benefit, and therefore that the same Holy Ghost, who dictated the Holy Books, dictated also that Translation which ought to be accepted by the Church of Rome.* It was not, however, without a true protest that the arguments for such a decree prevailed even in this Romish Assembly : the Catholic voice was heard there on this, as on almost every other subject, though eventually drowned by the acclamations of Romanism ; nor can we read the history of the debates at Trent without fully agreeing with the opinion of Mr. Mendham, than whom no writer has given more attention to the Romish controversy, when, on recording a dispute which arose between two cardinals on vernacular versions, he remarks, “ point by point we might almost establish the entire of Protestantism by the opinions publicly delivered by eminent Roman Catholics at the Council of Trent.† The hiding of the truth of vernacular versions under the decree of the Vulgate, is well summed up by Erasmus, who says “ the Latin vulgar tongue was not taken from the people, but the people departed from it.”

* F. P. Council of Trent, lib. ii. See all the arguments there recorded on this subject.

† Mendham's Memoirs of the Council of Trent. Duncan, London.

SECTION IV.—*Evils of holding this Trentism instead of its hidden truths.*

THERE can be no real belief in the inspiration of Holy Writ, and in God's providence in preparing its languages (a most important element in the philosophy of history, particularly Grecian), when a confessedly incorrect translation is set up as an authentic edition, and not as a translation of the Scriptures, freely open to fair comparison with the original. And the consequence of this want of faith is a want of comfort of the Scriptures. They become a source of perpetual inquietude; and the Romish scholar who detects and exposes the false foundation of any Trentism by collating the Vulgate with the original Scriptures, is a transgressor of the very condition on which alone he is permitted to consult the sacred words of the Holy Ghost. The safeguard is destroyed, which an appeal to the original Scriptures supplies against tampering with the faith; and when the Romanists at Trent argued against this power of Holy Writ by pleading that grammarians and not pastors and teachers would then bear rule, they unconsciously satirised such pastors and teachers as much as they betrayed their own ignorance of the Catholic uses of Holy Writ. It is difficult to conjecture a more hopeless state of any Church, than of that which has assumed an arbitrary right over the simple Catholic *Tradition* of that Faith, of which Christ is the Author and Finisher, and also over the *text* of Holy Writ: nor are Romanists themselves aware (not even Möhler himself, with his candid admissions of the benefits of the Reformation) from how much

deeper degradation they have been kept by the faithful witness, borne by our Island Churches, to reverence for the *words* of the Holy Spirit, and to the universal right of all members of that Church to authorised vernacular *translations* of the Scriptures. They know not from how many New Testaments, worse, if possible, than that of Bourdeaux at the revocation of the Edict of Nantes, they have been preserved, and from many other extreme consequences naturally flowing from this Trentism. With all these correctives they suffer awfully. The tyrannical conqueror knows well, that to impose his own language on the conquered is a symbol of dominion; and thus by this paramount Latin edition would the Latin Church show herself the mother and mistress of all Churches, and her language the very tongue of the Holy Spirit. The once vernacular translation of Italy is made the inspired and Catholic edition of the Scriptures! In like manner, the Quakers, idolising with Rome their own subjectiveness, decree the costume, which was in fashion at their schism, the only fitting garb of the spiritual man for all generations.

Second Trentism in this Article:—Interpretation of Scripture.

SECT. II. 2nd Part.—*Truths hidden by the Trentism, that the Romish interpretation of the Scriptures, with the unanimous consent of the Fathers, is the only true one.*

THE truth hidden under this Trentism is, that the Church, whose foundation and chief corner-stone is the

Incarnate Word, must be in harmony with the *Written Word*. The Church cannot deny its own inspired members, cannot deny itself, cannot deny the records of its foundation and existence. The *good news* of salvation, however *explicated*, however *interpreted*, cannot contradict the *preached Gospel*—the *recorded Gospel*. No living realization of objective truth can mistake the object truly presented. They, who wilfully hold not the infallible facts of salvation, the Faith once delivered to the saints, the charter of the incorporate Church of Christ, in which “all the Fathers unanimously agree,” have no *ecclesiastical possession whatever* of the Scriptures, know not their use and value in the analogy of the Faith, are condemned already of inability to interpret them aright. The Gospel, unlike the speculative philosophy of the world, is the good news of things, of realities of an opened everlasting kingdom,—its king, with cross and crown,—its citizenship;—no opinions, no interpretations can change a kingdom which cannot be moved, and which is received, as gifts are received. Heretical interpretation is *rejection*, and no citizen can so interpret the Scriptures, whether those which testify beforehand of the kingdom, or those which detail it, without denying his own citizenship, his own adoption, his own inheritance, and the very things to which his own calling testifies: he cannot so wrest the Scriptures without destroying himself. All members of the Church, whether they be called fathers, or young men, or little children, agree in one sense of Scripture, which witnesses plainly to all—but the blinded and lost slaves

of the god of this world*—the fundamentals of salvation.

We may consider another truth hidden by this Trentism, viz. that with regard to a scientific exegesis of Scripture passages, which involve not the faith and ethics of salvation, the sense of such passages in which a majority of the early Fathers or first Bishops agree, is likely to be the true sense, inasmuch as they lived in the same periods of idiomatic expression, and amidst the very forms and customs which constitute the figures of the metaphorical language of Scripture.

Also, that where the early Fathers give different interpretations of Holy Writ, which is abundantly the case, the truth is that all members of the Church are left to a free and subjective enjoyment of Scripture, so that their interpretation impugn no article of the Faith which worketh by love. A most important truth is learned moreover by *contrasting* the Patristic differences of interpretation with their unanimous consent. Their various interpretations of the sacred literature of Scripture complete the valuable testimony which their *consent* gives to the Catholic Faith. The contrast between unhesitating witness and elaborate opinion is for ever marked out; what they have written, they have written; nor can unanimous consent to any addition to or subtraction from the objective substance and forms of salvation be fabricated from their writings. We know with what ingenuity and every possible device the attempt has

* 2 Cor. iv. 4.

been made again and again; and we may well thank the Head of the Church for His continued blessing in the learned labours of the pastors and teachers and laity of our United Churches, who have detected and baffled the attempt as often as it has been made.*

The *various* interpretations of the Fathers may also teach us another most important and practical lesson, and that is, an increased veneration for the writings of still earlier Fathers,—St. Paul, St. James, St. Peter, St. Jude and St. John,—whose interpretations of the Gospel never differ, whose letters were caused to be read entire in the Primitive Churches, inspired specimens of interpretation of the Gospel, themselves requiring no interpretation to the hearing ear and the easy to be intreated wisdom, which the same Holy Spirit gives liberally to the Church of Christ. The division of the Apostolic Epistles into chapters and verses, however convenient for reference, has tended to hide their use and meaning as *Parental letters* from the earliest and inspired Fathers of the Church, interpreting with holy familiarity the Gospel of salvation to the infirmity of the flesh, and in every interpretation keeping the objective faith of God pure and undefiled from the subjective conceptions of man.

We may also consider that the decree itself contains truth *directly*, though our acceptance of the meaning of the Article is very different from that of the Church of

* See James's Treatise on the Corruptions of Scripture, Councils and Fathers by Rome. Cox's Edition. Parker: London.

Rome. We may safely agree with Rome, and say *verbatim*, that the Romish interpretation of Scripture, whenever it has the *unanimous consent of the Fathers*, is the true one. There is no agreement however between the Roman and the Catholic meanings of the phrase “unanimous consent of the Fathers.” It is one of the placards merely of Rome’s pretensions.

SECT. III. 2nd Part.—*Origin and progress of the Trentism which makes Romish interpretation of the Scriptures infallible.*

To insist that we have the sanction of God for our proceedings is natural to man. It is the image of that loyal happiness enjoyed in paradise, when those proceedings were innocent, and that sanction shining brightly upon them; and the same happiness is found more abundantly in redemption, and enjoyed “when the Holy Spirit beareth witness with our spirits that we are the children of God.”* But this allegiance to the authority of God often works corruptly, and shows itself by insisting that it possesses His sanction on its proceedings even when they are waywardly opposed to His truth. There has arisen no heresy or false doctrine, ancient or modern, but it has laboured to approve itself by quoting Scripture for its purpose; and the Church of Rome affords a noto-

* Romans, viii. 16.

rious exemplification of this indestructible loyalty in its corrupted form. Though Romanists deny the usefulness and pollute the authenticity of Scripture, their deeds belie their words, and they eagerly and boastfully appropriate any text or any portion of a text of Holy Writ which they conceive likely to afford the faintest shadow of favouring or sanctioning the Trentisms, which they have added to the Catholic faith. While each Trentism was being *privily* brought in by private judgment, and had to struggle against contemporary Protestantism,* it always armed itself with some text or texts as from the Word of God. The orations and arguments uttered in the Assembly of Trent illustrate this habit, and Rome itself in Trent gathered up these desultory quotations, by which private judgment had laboured, and by which she herself corporately intended to labour, to justify her Trentisms; and by her votes upholding these Trentisms, and decreeing her own possession of the sense of Scripture and her own arbitration of the rule of faith, she gave to these desultory quotations and misquotations the same dignity as to the solemn and unanimous consent of the Fathers to the perfected faith,—to the objective salvation of God! Were such a process attempted in any other matter but one in which the powers of darkness are so actively interested, it would be universally and intuitively seen, that those who were deceived by it must be under strong delusion to believe a lie. The progress of this

* Appendix (G).

Trentism can only be a progress of contradictions, which are thinly covered by the idolatrous conception that Rome cannot possibly contradict herself. In a vicious circle like this the members of the Church of Rome move, when compelled to move at all, in defence of their Church. They are told that the early Fathers unanimously consented in their witness to the Faith; and that their own Fathers at Trent *unanimously* consented to the decrees at Trent; and that the Church throughout is infallible, and the consent at Trent is the same as that of the early Fathers, the true Faith being one.

It is melancholy to mark how those Romanists are constrained to argue, who look to philosophy to help them in defending the general system of Popery. Prof. Möhler, in his *Symbolik*, which Dr. Wiseman calls the most profound work on the philosophy of divinity, if he may coin a phrase, which our time has produced, is constrained to admit, that the testimony of the Fathers to the *universal belief* of their times is definite and plain—that the Church trains up souls for the kingdom of God, which is founded on *definite* facts and truths, that are eternally *unchangeable*: and so a Church, that knows no such *immutable* dogmas, is like to a teacher that knows not what he should teach; that where the Fathers do not speak, *but through them the belief of the Universal Church is made known*, they possess, undoubtedly, a *decisive* authority: that we will not and cannot believe otherwise than as our fathers have believed; but as to their peculiarities of opinion, we may adopt them or not,

as we please.* Now these admissions are fatal to the decrees of Trent; they acknowledge the well defined, universal, unchangeable objects of Faith, unanimously witnessed by the early Fathers; they distinguish between the *witness* and the *opinions* of those Fathers, the inevitable obligation of the former upon all men unto the end, the non-obligation of the latter,—the former *objective*, the latter *subjective*. Möhler had evidently studied the Protest against Rome more in the negative aberrations, un-ecclesiastical, un-Catholic of Germany, than in the Catholic Witness of the divines of our Island Churches, and seems as ignorant as certain morbid murmurers and complainers among ourselves who are little able to digest his philosophy, and detect its sophistries, that he is describing in these admissions the very measure of deference which the Anglican and her Sister Churches have always paid to Catholic Tradition,—the unanimous consent and witness of the early Fathers to the one unchangeable Faith.

But as we are tracing the progress of this Trentism, it will not be lost time to follow Möhler somewhat in detail, where he labours evidently to guard these his admissions of Truth against preventing the reception of the articles of Trent into the Catholic Faith. He finds objective Truth sternly and solemnly set against all change; his only hope therefore is in the management of *subjectiveness*, and in this management it is sad to see a mind, whose

* Möhler's Symbolism, translated by Robertson, vol. ii. p. 66. Dolman: London.

scope should have been purity, illustrating the scholastic adage, “*Dolus versatur in generalibus.*” When he fights as the Catholic soldier, and when he toils as the helot of Rome, the good and evil of the warfares may at once be seen. In Section 38* he sets up an arbitrary power, which he calls *subjective Tradition*; he endows this with ecclesiastical consciousness, and applies to this idol subjectiveness expressions belonging only to objective Tradition as a correlative witness and interpreter of Holy Writ. There is no writer, whose works are more fatal to Trentisms, than Vincentius Lirinensis, we may say proverbially so, for his definition of all Catholic Traditions has become a proverb. Möhler quotes, “*Ecclesiastici et Catholici sensûs normam,*” from this writer, as describing this his subjective Tradition; and yet in the very next page† he gives the true meaning to norma, by saying, “Tradition in the *objective* sense is usually termed the *norma*, the standard of Scriptural interpretation—the rule of Faith.” Leaving, however, this confutation of himself, let us proceed to weigh the arguments which are to establish this subjective Tradition—this profound discovery of the philosophy of divinity. His arguments, his reasonings are an *illustration* only; and on this illustration he builds the dogmatic assertions, which are intended to canonize the decrees of Trent. This illustration is “national spirit” or the “tutelary genius” of nations: he supposes nations (for

* Vol. ii., Robertson’s Möhler.

† 36, Appendix (H).

the sake of hypothesis) to have received divine objective principles, which, by transmission and human agency, become also *human*. The illustration might at once be made fatal to Trent by asserting, with equal absence of reasoning, that Trent is a grievous outrage on the *national* spirit inbreathed at Jerusalem. But the illustrator follows not up his type; a *decay* of national spirit, the predominance of corrupt human expediency over tutelary principle, forms no part of his hypothesis. Nay, the affecting end of the Jewish Dispensation, whose origin and progress so exactly realize his type, never strikes him. Any other nation and religious community—Chinese, Parsi, Mohammedans, Hellenic Heathens—but the one elect nation, the peculiar people, occur to his philosophic mind. What had “subjective Tradition,” “national spirit,” “tutelary genius,” the “vivifying breath of the whole community,” done for this one chosen people, of whom an infallible Judge declares the *human* to have made vain the *divine*, the subjective to have developed away the very substance of the objective? “In vain they do worship me, teaching for doctrines ‘the commandments of men.’” * On this bare illustration of national spirit he founds the full-grown infallibility of Rome in Trent; and without a semblance of argument or impartial analogy, he dogmatically applies his type in the following assertion, and takes his place among the Optimists of the Romish system: “*All the developments of its dogmas and its morality, which can*

* St. Matt. xv. 9.

be considered as resulting from formal acts of *the whole body*, are to be revered as the sentences of Christ himself, and in these His Spirit ever recurs." The Jewish dispensation is often quoted as typical of the Roman Church : perhaps one motive which hardened the hearts of the Jewish priests and doctors against the solemn protest and reforming exhortations of the Infallible Judge—the Great Protestant of God—was an infatuation, that their *traditions and human commandments* were but *developments* of the dogmas and morality of the Law of Moses.

But there is a profounder and a simpler philosophy which resolves all the difficulties and clears away the partiality of Möhler's Romanism, and which explains how far that which is *human* in the Church may *modify* and *develope*, without obscuring and changing, that which is *divine*. And this philosophy is taught us in the symbolical language of the Sacrament of Baptism. Therein we learn how our humanity is prepared for apprehending and using, spiritually and practically, the objective salvation of God. It is prepared by *death* : we are buried with Christ by Baptism into His death : *the very first treatment* which we receive at the hands of God, through His minister, is to have our human nature put to death, sacramentally, as if nailed with Christ to His cross. This symbolical language faith only understands and realizes ; sense mocks at it, and the Old Adam feels and knows that he is not *physically* buried with Christ by Baptism into His death. The

great fight of faith in this matter is therefore to take heed that, not the Old Adam carnally *escaping* from the waters of Baptism, but the New Man risen with Christ, be that human subjectiveness which reverentially realizes and developes the things of Christ. And the fight of faith, the agonistic contending for the Faith once delivered to the saints, is the same with the individual member as with the whole body of Christ, all initiated by the same Baptism. Had this sacred symbol guided Prof. Möhler's symbolical researches, when thus adjusting the union of divine things with human functions in the Church of Christ, how different would have been his philosophy of "human agency!" Then might he have set forth a political lesson from his chosen type and illustration more worthy of a lover of wisdom; he might have portrayed the office of true patriotism, trained in all self-denial, guiding national and formal acts according to the primæval truths of the constitution, the objective rule of national faith, and defending this faith from the taint and corruption of a self-willed popular humanity: he might have shown how nations flourish or decay according as such patriotism contends earnestly for the national faith with or without success: and from his type thus impartially traced he might have risen to the solemn lesson, how the Church is trained to know Christ otherwise than after the flesh, and how she is developed as the Spouse of Christ, or as the great whore, accordingly as she remains faithful to the marriage vow unchangeable in the heavens, or commits adultery with

every human passion and speculative opinion of the old man subtilly transformed into a creature of light.

SECTION IV.—*Evils of holding this Trentism instead of the Truth.*

THE Scriptures are closed to the holders of this Trentism as far as any comfort and hope may be expected from their perusal; for the servant of Trent must only read them with a preliminary conviction that they contain the same witness to the *additional* Articles of Pope Pius's Creed as to the Faith once delivered to the saints. Equally comfortless is the Trentist's impartial inquiry into Catholic Tradition as defined by Vincentius Lirinensis; and equally comfortless is his study of the Fathers in search of that *unanimous consent* which is at once found by the Catholic inquirer for all the objective substance of salvation. We cannot wonder that obedience to this Trentism shows itself in corruptions of the text of the Fathers and the wretched abstractions of text from context, which are used again and again by Romish controversialists since the decrees of Trent. Mr. Tyler's gentle exposure of these humiliating practices in his recent work on the Invocation of Saints, &c., and Dean Turton's Controversy with Dr. Wiseman, will show how this Trentism still works. If we take, e. g. the subject of the Papal Supremacy, after reading Dr. Wiseman's Lectures and quotations from the Fathers,

and afterwards read Dr. Isaac Barrow's Treatise on the Pope's Supremacy, we shall see a practical illustration of slavery to and freedom from this corrupt Trentism. We cannot wonder that the Idiotæ of Rome take refuge from all such painful controversies in Rome's infallibility, and practically make that their elixir of Scripture, Tradition, and Patristic interpretation, and a sedative for all their misgivings as to the end.

But who shall estimate the scandal and the divisions caused by this Trentism? Who shall estimate its baneful effects in preventing that true formal development of the Catholic Church, which is to be found, to use Möhler's own expression, "in the formal acts of the *whole body*?" Trent has made this hopeless, and the Catholic who realizes this development in his spiritual life must patiently await a higher dispensation, ushered in by judgment, which alone will satisfy his longing to behold the Church of Christ visibly developed and grown up to the measure of the stature of the fulness of Christ.

Furthermore, this Trentism peculiarly outrages those faculties of the human mind and soul which, redeemed and sanctified by Christ, have each its own enjoyment provided in His Church. To our judgment, enlightened by faith, the Gospel is preached in the well-defined simplicity of the mystery of godliness. The facts of redemption bring with them their objective infallibility; this infallibility the redeemed judgment of man, enabled by the Holy Spirit to have a right judgment in all things,

yearns after, and finding it is satisfied.* But when this gracious provision is adulterated by the dogmas of Trent the faculty of judgment is confused, and is called upon to die, as it were, a second death; and faith is no longer treated as the guide, but as the antagonist of reason, and the judgment either sinks down into a passive Optimism, or resents the outrage altogether by feeding on the dry husks of a conceited Neology.

To the imagination also is the Gospel preached, and this exquisite faculty, redeemed and sanctified and expanded by faith, loves to image in its own details of blessedness all the *intimations* of hidden things, lying here and there in Holy Writ. On intimations such as of the intermediate state, the mode of union between things visible and invisible, the ministry of angels, the cloud of witnesses, the imagination cheerfully seizes, and finds, from their being *intimations* and not *dogmas*, how generously they have been addressed to her peculiar functions. It is in the spiritual exercise of this immortal faculty, delighting itself in the perfect freedom of the grace of God, that our own divines and poets charm, while they instruct, with increasing power, successive generations of the Church:

—— “The wise, who soar, but never roam,
True to the kindred points of heaven and home.”

WORDSWORTH.

Over these gracious intimations, however, of things not seen as yet, Popery throws the chains of her sensuous

* Coloss. i. 9. Ν. Β. ἀποκάλυψιν τῶν . . . πνευματικῶν.

dogmatism ; and where all should be grace, and liberty, and love, the imagination finds dogmas, controversy, and anathemas ; and therefore it is that the spiritually-minded and imaginative children of Rome have only dared to think aloud far away in the waste of an indefinite mysticism, whither no messenger of the Inquisition would care to follow them.

THIRD TRIDENTINE ARTICLE OF POPE PIUS'S CREED.

SEVEN SACRAMENTS.

SECTION I.—“ *I profess also that there are Seven Sacraments, truly and properly so, of the New Law, instituted by our Lord Jesus Christ, and necessary to the salvation of mankind, although not all of them to every one, viz. — Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders, and Matrimony; and that they confer grace; and that of these, Baptism, Confirmation, and Orders, cannot be repeated without sacrilege. I receive, moreover, and acknowledge the received and approved Rites of the Catholic Church in the solemnization of all the aforesaid Sacraments.*”*

“ *If any one should say that the Sacraments of the New Law have not all been instituted by our Lord Jesus Christ; or are more or fewer than Seven, viz. Bap-*

* “ *Profiteor quoque septem esse verè et propriè sacramenta novæ legis, à Jesu Christo Domino nostro instituta, atque ad salutem humani generis, licet non omnia singulis necessaria, scilicet, Baptismum, Confirmationem, Eucharistiam, Pœnitentiam, Extremam Unctionem, Ordinem et Matrimonium; illaque gratiam conferre; et ex his Baptismum, Confirmationem et Ordinem, sine sacrilegio reiterari non posse. Receptos quoque et approbatos Ecclesiæ Catholicæ ritus in supradictorum omnium Sacramentorum solemnî administratione recipio et admitto.*”

tism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders, and Matrimony; or that any one of these Seven is not truly and properly a Sacrament, let him be accursed”*

SECTION II.—*Truths hidden under the Trentism of Seven Sacraments.*

THE first truth hidden by this Trentism is, that besides the *special* and *definite* use of the word Sacrament, it has a *general* and *indefinite* meaning; and the framers of the decrees of Trent bear unconscious testimony to this distinction, when they vote anathema to him who should assert that these Seven Sacraments are so equal that on no account can one be more worthy than another.† The English word *Sacrament* is appropriated to the *special* definition of the Church, and other words, e. g. mystery, secret, sign, symbol, oath, &c. &c. are used in a sacred sense to express the *general* meanings of the Greek word mystery, and of the Latin word sacrament. According to the *general* meaning may be understood those Mysteries or Sacraments of Wood, of the Christian Religion, of the Cross,‡ of the Jewish Nation, of Mar-

* “Si quis dixerit, Sacramenta novæ legis non fuisse omnia a Jesu Christo Domino nostro instituta; aut esse plura vel pauciora quàm septem, viz. Baptismum, Confirmationem, Eucharistiam, Pœnitentiam, Extremam Unctionem, Ordinem et Matrimonium; aut etiam aliquod horum septem non esse verè et propriè Sacramentum; anathema sit.”—*Can. 1., De Sacrament. in Gen. Conc. Trid.*

† “Si quis dixerit, hæc septem Sacramenta ita esse inter se paria, ut nullâ ratione aliud sit alio dignius; anathema sit.”—*De Sacramentis in genere, Can. 3.*

‡ Bishop Jewel’s Reply to Harding: “Sacrament.”

tyrdom, of Virginity, of Washing the Apostles' Feet, &c. which are found in the writings of the Fathers, without in the least interfering with that pre-eminent dignity which they attach to the Sacraments of Baptism and the Eucharist.* So indeed is, or ought to be, every act of a Christian done in the body, which has been made a temple of the Holy Ghost, a *sacramental* act, an outward and visible sign of an inward and spiritual grace. A Christian is a member of a mystical body, and in and by his works ought this great mystery and sacrament to be manifested. And this universally *sacramental* life of a Christian is eminently seen in the more public acts of the Church, which is the body of Christ,—such as in Orders, and Confirmation, and Matrimony, and Common Prayer, and Confession, and Giving of Thanks, and Blessing,—acts *sacramental* in the *general* sense of the word, and sealed as such by the agency, which is itself in the same sense sacramental, of the ministers of Christ and stewards of the mysteries of God.

We may also consider that the *general* sense of sacrament is represented by the mystic number itself of *seven*, which is sensualized by this Trentism out of its mystic immensity into its arithmetical value ; and Romanists, in defence of this literal computation, sensualize all the mystic uses of the number seven which they can find in Holy Writ, e.g. the seven stars, the seven golden candlesticks, and even the seven eyes in Zechariah, c. iii.

The truths hidden by classing these five Romish “sacraments” with the two great Sacraments must be

* See Suiceri Thes. *μυστηριον*.

investigated therefore by considering these additional five "sacraments" as *specimens* of the whole sacramental life, subordinately to that pre-eminence universally assigned to the Sacraments of Baptism and the Eucharist. And though in this pre-eminent sense the word sacrament is used exclusively to these two Sacraments, which are the Sacraments of sacraments—the mysteries of *communicating* and *maintaining* the sacramental life of the Church—this pre-eminence is not to exclude, but to indicate the sacramental operation of God's grace in the bodies and in all the acts of the members of Christ. Life, natural and spiritual, is given and maintained for purposes and ends; and as the natural life and the maintenance of that life are the elements and powers whereby the natural man performs all his daily or occasional duties, so the spiritual life should be lived in all the thoughts, words and works of the Church; and the two Sacraments by which God communicates and maintains it should be lovingly unfolded and practically applied to this one holy end. If then we regard universality symbolized by the number seven, and if we believe Baptism and the Eucharist to be Sacraments of the new life *given and maintained*, then Baptism and the Eucharist should be used as universally and as comprehensively as the number *seven* is used mystically in the written Word of God.*

We may now examine in detail these five several *specimens* of the sacramental life of the Church, which Rome has selected and classed with the two Sacraments

* Appendix (I).

of Baptism and the Eucharist, not seeing that in these two the specimens themselves are with all others sacramentally included.

(1). CONFIRMATION.

By the Trentism, which would class Confirmation with the two Sacraments, is hidden the truth, that Confirmation is, in the *general* sense of the word, sacramental; it is the sacramental recognition, it is the sacramental consciousness of the new life. Therein the pre-eminent objective grace of Baptism is represented as subjectively realized, and strengthening grace is given for the realization. The candidate for Confirmation stands forth as the baptized one, who received the full grace of Baptism, on the renunciation, profession and promises of fathers and mothers in God, and now accredits and puts on their vicarious act as if he himself had then and there renounced, professed, promised. The laying on of hands by an Angel of the Church identifies him, thus discharging his vicars, as the penitent and believing and obedient baptized one, and confirms to his consciousness the blessed fact, that in the unconsciousness of his childhood of wrath he *was* made a member of Christ, a child of God, and an inheritor of the kingdom of heaven. Furthermore, as his senses (or perceptive faculties*) will now be exercised in discerning good and evil, and his understanding be filled with conceptions, and his reason eager in its decisions, the impo-

* αἰσθητήρια, Heb. v. 14.

sition of hands, with prayer and blessing, confirms the grace of Baptism to the *mental* faculties now developed, and arms them with gifts of the Holy Ghost suited to the peculiar warfare of the mind and intellect with the powers of darkness and spiritual wickedness in high places. It is much in this sense, that Hooker calls the rite of Confirmation the "complement of the Sacrament of Baptism;" not that the grace of Baptism was incomplete without it, but as the candidate for Confirmation renews the solemn promise and vow made in his name by his godfathers and godmothers, and yet his act with theirs is one subjective act, so the Holy Ghost, by the Angel of Christ, confirms the grace of Baptism, unfolding its gifts to the newly conscious faculties of the baptized; and this grace and these gifts by both Christ's ministers are one objective blessing.* Gracious is the provision, that at the very time when the incapacity of intellect of the subject ceases, the continuous and ever present grace of Baptism should be formally expressed to the intelligence of the baptized, in token that never, with whatever new developments of all the faculties of spirit, soul, body, shall the same grace fail to the faithful, or be found insufficient in the day of trial. The redeemed and sanctified reason is enlightened to see the bow in the heavenly waters of Baptism, and is assured and confirmed in the belief that the deluge of wrath is past, and that

* The Baptizing Minister is one with the Bishop, who in fact confirms his own act done by another, and witnesses by Confirmation to the unity of the Church.

all its waves and billows went over Him into whose death, and from it, Baptism is the sacrament of burial and resurrection; the world is overcome, and the kingdom of heaven, opened to all believers, is on earth, and the right to its citizenship divinely confirmed.

(2). PENANCE.

By the Trentism, which would class Penance with the two Sacraments, is hidden the truth, that the baptized are in a *sacramental* state, and that their sins are of a more inexcusable guilt than the sins of the unregenerate, and require a different treatment altogether. Their sins *seem* to forfeit a sacrament, to crucify afresh the Son of God, and to require means next in importance to the Sacraments themselves to punish and to restore them, and to renew in them whatsoever hath been decayed by the fraud and malice of the devil, or by their own carnal will and frailness;—and that these means must have especial reference to the Sacrament of Baptism, the work of which has been polluted, and also to the Sacrament of the Eucharist, of which the meetness for participation has been by sin suspended.

The truths of objective discipline and subjective repentance (both of which are sacramental in the general sense of the word), are hidden by these pretensions of Penance; and while we resist the Romish attempts to fabricate a new sacrament, we should without partiality, uninfluenced by the exaggerations and negations of all parties, inquire reverently into the hidden truths

which this Trentism corrupts and obscures. And here be it observed, that Rome has to answer not only for the direct but also for the indirect consequences of her Trentisms,—not only for recommending that which is evil, but also for disgracing that which is good. In her portion of the mystery of iniquity truths are so mingled with corruptions, that weak brethren suspect all that she has handled, and take offence at all; and many mouths, which ought to be pouring out thanksgivings for edifying and Catholic truths, are filled with the cry of “No Popery,” and the truths themselves are well nigh made esoteric, and are enjoyed by few.

The first great truth is, that there is a discipline of God, and that every baptized Christian is called sacramentally to dispense that discipline under the great High Priest in the presence of God. The events of Providence are in their minutest details disposed for the edification and training of the redeemed of the Lord,—all things, even down to the cursings of a Shimei, work together for their good. The Church is a Theocracy in a far higher sense than was the Jewish dispensation; but having grander ends, and these being wrought out by the personal agency of the Holy Spirit, the evidences of the Theocracy are more of spiritual miracles, even the casting down imaginations and every high thing which exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;* and the providential interpositions are less palpable and more

* 2 Cor. x. 5.

universal. Now the baptized are citizens of this kingdom of heaven; they are subject in their spirit, soul, and body, to this Theocracy; their priestly calling enables them to interpret in faith and love, at least so far as themselves are concerned, that "mystery of Providence" which appears arbitrary and dark to the children of this world. They are called upon to judge themselves for those many things in which we all offend; but this sacramental self-examination would be intolerable, as the exceeding sinfulness of sin becomes more visible and the filthiness of the spirit is understood, as well as the filthiness of the flesh,—and *want of love*, want of entire conformity to the image of Christ, is known as sin,—were it not that as these priests of God, thus sacramentally walking in the light, are enabled to detect sin, the blood of Jesus Christ cleanseth them from all sin, and this blood the ever repeated Eucharist continually supplies; and, as they "confess their sins, He is faithful and just to forgive them their sins, and cleanse them from all unrighteousness." But if through their carnal will and frailness they lose the quick understanding in the fear of the Lord, and fail thus to judge themselves, and walk not in the light, and commit sins of offence in the sight of man, then is the mystery of God found working in their behalf, and in faithful love He rebukes and chastens them. Those Corinthian Christians who failed to examine and judge themselves, and whose carelessness of heart manifested itself by an irreverent and unworthy participation of the Eucharist, were mercifully subjected

to the discipline of Providence ; and St. Paul interprets the mystery of God to them, and points out the three judgments, one or other of which must discipline or punish every Christian. The first is, when we *walk* in the light, and judge ourselves ;* the second is, when, failing in this, we are judged and chastened of the Lord ; and the third is, when we harden ourselves against the second and all its accompanying means of grace in the Church, and resisting and grieving and sinning against the Holy Ghost we commit the sin unto death, and are judicially reserved to be condemned with the world.

It is when the baptized are failing in the health and vigour of their sacramental life, that they are amenable to this second judgment ; and it is then, when their own spiritual priesthood is interrupted by their carnal will and frailness, that the objective ministry of another priest, to whom the Power of the Keys is visibly and officially committed, becomes of critical importance. Not but that the same power and office are not continually enjoyed by those who are walking in the cheerful light of the first judgment, whose hearing ear drinks in the whole ministry of God's Word, the proclaimed and applied threatenings and promises,—every lesson, every sermon, every absolution, every blessing ; and whose understanding heart, with sacramental watchfulness, appropriates every office of the Church to its own judicial discipline within ;—but that in the subjects of the second judgment the spiritual discernment of the Theocracy be-

* 1 Cor. xi. 31, 32.

comes clouded, the powers of darkness have more opportunities of tempting the mind with false notions of Him who is love, and visible symbols and interpositions are therefore more needed by the fallen Christian, self-degraded to feel the wants as it were of a lower dispensation.

If the stricken conscience of the fallen Christian urge him to apply to the Ministry of the Keys before the chastisement of outward discipline be inflicted by the hand of Providence, then has the ministering priest to examine the case of his erring brother, thus confessing his sin, according to the truth of evangelical repentance, —whether his contrition, which has urged him to confess his fault, be deep enough to urge him also to make every reparation *in his power* of whatever injury or wrong to man may have accompanied his sin against God; and, according to the result of this examination, to *remit* or *retain* his sin by administering the forgiveness of the Lord or the word of His wrath revealed from heaven against all ungodliness. When the Lord gave* this function to His ministers, He breathed on them and said, “Receive ye the Holy Ghost;” and we may humbly interpret this *breathing* as a sign, that the office should be so exercised, as if He himself were breathing and speaking His promises or His threatenings on every occasion, in complete agreement with His breathed Word: and that the same Holy Spirit, who *inspired* every written promise and threat, alone can truly interpret

* St. John, xx. 22.

and apply them:—and as His breath was the breath of Incarnate love, so should the authority of remitting or retaining sins be used in a pious desire to restore the offender in a spirit of meekness,—to restore him to sacramental health, to the full privileges of his own spiritual priesthood,—to bid him drink, with grateful joy, that cup which is the Saviour's blood of the New Testament, “shed for him and for many for the remission of sins.”

If it please God to call the sinful Christian to repentance by some outward chastisement, such as sickness, and he be thus judged of the Lord, then no better witness to the truth of such objective discipline can be mentioned than our services for the Visitation and Communion of the Sick, no better guide can be followed in apprehending and interpreting the truth itself. Testimony is here fully given to the sacramental life of the baptized, decayed* but not destroyed by sin,—to the love which chasteneth,—to the causes of bodily sickness,—to the forgiveness of sins, and to the authority for applying it to the true penitent and believer,—to the nature of true repentance, contrition, confession, reparation and amendment,—to the beneficence of almsgiving,—to the cleansing blood of the Immaculate Lamb. In these services and their rubrics we shall find many, if not all, the truths which are hidden by the Trentism of “The Sacrament of Penance.” If the sin committed by a member of Christ be a transgression of the penal laws of man, and it please God, in the ruling of His Providence, that the offender be discovered; if he be thus judged of the Lord,

* Article XVI.

and His minister, who beareth not the sword in vain, visit his offence upon him, then such visitation is assuredly part of the discipline of God : and those ministering priests, who are appointed to the cure of souls in our gaols and houses of correction, doubtless thus interpret the discipline of God, as they endeavour to recal the prodigal home. Indeed, the Service for the Visitation of the Sick might be made a manual, *mutatis mutandis*, for the treatment of such erring brethren ; and their compulsory penance, even though it be unto death, if endured with a broken and a contrite heart, might thus be instructed to become a willing sacrifice of praise and thanksgiving to Him who has ordered the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus.

Nor does it appear that official absolution from all sin is confined in its ministry to those who through bodily sickness, penitently and faithfully prepared, humbly and heartily desire it. The absolution itself is God's own work, its ministry is valid only as the breath of Christ ; and when administered it is, as it were, the tincture of all the promises of forgiveness of sins, which are yea and amen in Christ Jesus. And wherever these promises are applied by the ministering priest to those whom he believes to be in that state for which the Holy Spirit has written them, absolution is administered *clave non errante*, and every penitent, humbly and heartily desiring it, may receive it in the more authoritative form of the service for the Visitation of the Sick. In the warning for the

celebration of the Holy Communion, the way of repentance is marked out, and if there be any who cannot quiet their own conscience therein, they are directed to apply "to some discreet and learned minister of God's word and open their grief, that by the ministry of God's holy word they may receive the benefit of *Absolution*, together with ghostly counsel and advice, to the quieting of their conscience, and avoiding of all scruple and doubtfulness." To the Lord and to His absolution they are first solemnly directed; but if their own sacramental life and their own internal priesthood be so marred and dimmed—it may be by a subtle self-righteousness—that their case is above their own skill, then is there help at hand suited to their need. The ministry of God's holy word, by which such penitents who require further *comfort* and counsel, may "receive Absolution, together with ghostly counsel and advice," seems to mean the application, by the minister, of the promises of God suited to the comfort of the conscience; and, as one of those promises is, that whosoever sins the minister remits, they are remitted, whenever the minister is bringing forth from God's holy word any of the promises of Christ to cleanse the conscience by His blood, he is in fact giving Absolution and remitting sin, as when he uses the more direct and authoritative promise, "By His authority I absolve thee." The reception of the promise, in either case, the enjoyment of Absolution, whether direct or indirect, is valid only when the ministering priest is speaking the words of the Great High Priest

from the innermost sanctuary, and the penitent has ears to hear. "It hath pleased Almighty God," concludes Hooker,* "in tender commiseration over these imbecilities of men, to ordain, for their spiritual and ghostly comfort, consecrated persons, which by sentence of power and authority given from above, may, as it were, out of His very mouth, ascertain timorous and doubtful minds in their own particular, ease them of all their scrupulosities, leave them settled in peace and satisfied touching the mercy of God towards them. To use the benefit of this help for the better satisfaction in such cases is so natural that it can be forbidden no man; but yet not so necessary, that all men should be in case to need it."

Before we leave the objective discipline of God, we must not omit those cases in which the ministering priest not only interprets and conducts, but also *originates* the discipline, by denying the Holy Communion to open and notorious evil-livers, to scandalous and convicted wrong-doers by word or deed, and those betwixt whom he perceives malice and hatred to reign, until "the first sort have reformed their wicked lives, the second recompensed them unto whom they were injurious, and the last condescended unto some course of Christian reconciliation, whereupon their mutual accord may ensue."† These

* Book vi. The above quotation being for the sake of the matter, not the author, is not affected by the genuineness of the book.

† Hooker, b. vi.

are cases where the discipline of the Holy Spirit in the conscience has been evaded, and no outward chastisement from the Lord has yet spoken the more decisive language of His judgment. Then this *denial* of the Holy Communion is itself the *visitation of the Lord*,—a visitation more severe than any bodily chastisement or outward penance whatever, inasmuch as our Communion “is,” (to use Hooker’s own words), “and hath been ever accounted, the highest grace that men on earth are admitted unto.” That discipline is indeed *sacramental* which is so immediately connected with the Sacrament of the Eucharist, and which is enforced by the denial of the “strengthening and refreshing of our souls, of the spiritual food of the most precious body and blood of our Saviour, of the assurance of God’s favour and goodness, and of being very members incorporate in the mystical body of His Son.” And unspeakably happy is he who has faith in this discipline as a call from the Lord to true repentance, and in whom it works its appointed end, and who, regaining his sacramental health, drinks of the blood of the New Testament, which is shed *for the remission of sins*, and so eats the flesh of the Saviour and drinks His blood, that his sinful body is made clean by His body, and his soul washed through His most precious blood; and, by His grace, giving no more occasion for such awful penance, evermore dwells in Him and He in him. Herein is the truth that the Eucharist is the Sacrament of Forgiveness of Sins. In these and all other cases

under the objective discipline of God, the office of the ministering priest is likened by St. Jerome* to the declarative agency of the typical priesthood of old in cleansing lepers, and of those who loosened the bands of Lazarus *after* that the Lord had raised him from the dead.

Furthermore, in this Trentism of Penance we may find an obscure witness to that godly discipline in the Primitive Church, to which our own Church in her Communion Service gives an honest and direct testimony: "that at the beginning of Lent such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend." She recalls to mind this discipline, and wishes it may be restored again, and lays open the penitential principles on which it was conducted as the best mitigation of the evils of its absence. Nor is this exposition, whether it be used on the first day of Lent or at any other times, so feeble an instrument of discipline as it humbly professes itself to be; the day of the revelation of all things will alone unfold its secret effects;—how many accused of their own consciences have gone from it unto Him, who alone can forgive sin, to offer up the sacrifices of a broken and a contrite heart. It calls upon all who are guilty in the sight of God of the sins which in His Name it denounces, to humble themselves as though they were undergoing, as detected criminals, the penance of the

* Appendix, note (K).

Primitive Church, to judge themselves if not *thus* judged of the Lord, that through that only Righteous One, Who is the propitiation for our sins, they may escape the condemnation of the world. The nursery discipline may be over, the correction of tutors and governors may be a bygone thing, and we may be sent forth with adult responsibility into the spiritual world; if it be so, then is this Communion as solemn in its adaptation of discipline as the open penance of the early Church; the Mother now appeals in God's name, with earnest eye and solemn voice, to the adult mind and heart,—the same Mother whose hand once wielded, and which perhaps would fain wield again, the rod of chastisement once so well adapted to touch the heart through the physical sensibility of the tender child.

In addition to the truth of the discipline of God is also hidden the subjective repentance of the baptized by this Trentism of Penance. Their repentance is analogous to their discipline. When the sacramental life is going on within, the Christian has always before him the example of the Lord Jesus Christ, as the image unto which it is his happiness* and perfection to be conformed; the more spiritually-minded he is, the more spiritually he beholds this example, and the more earnestly presses on to be changed into the same image. To such an one any defect in this conformity is sin; clearer views of the "measure of the stature of the fulness of Christ" manifest his own short-coming, and the very possession of

* Εἰς τελειὸν ἀφίκα.

such views fills him with inexpressible humiliation. He is always a penitent, always waiting for the adoption, to wit, the redemption of the body, dying daily. Here is found the reality of contrition and confession, satisfaction and absolution: the contrition is unto the true penal death;* the confession is in the groanings which cannot be uttered; the satisfaction is the One Sacrifice, with its constraining love;† the absolution is the sprinkling of the blood of Jesus Christ, the High Priest, who beareth the iniquity of our holy things. To such penitents the general confessions of the Church and the authoritatively announced absolutions of the ministering priest are special blessings, and at the same time fields of grace wherein the communion of saints may be realized by faith. The general confession ascends full-toned into the ear of Him "who knoweth what is the mind of the spirit," from hearts whose repentance is as varied as their spiritual discernment, who know each its own bitterness; and the General Absolution conveys to each humbled penitent the white stone,‡ and in the stone a new name written, which *no man knoweth* saving he which receiveth it; and the Eucharist is, with its many treasures of grace, the very Sacrament of forgiveness of sins to the baptized, as the unknown sins of yesterday become revealed and understood in the spiritual progress of to-day.

• Phil. iii. 10; Rom. vi. 10.

† 2 Cor. v. 14, 15; Colos. i. 24.

‡ Rev. ii. 17.

In repentance for grosser sin the confession should be as public as the sin, for we must not forget the truth that public sin, unconfessed, is a stumbling-block and scandal to the weak. In calling to such repentance and guiding it by the Word of God, in directing the mode of confession for the profit of all, and of reparation of injuries, the ministering priest's office is most valuable; and by the Trentism of a penal satisfaction imposed by the priest for temporal punishment, may be hidden the truth, that it is his office to point out *what* fruits meet for repentance should appear in the future conduct of the penitent, and to watch during the progress of his recovery for his soul as one that must give an account, and whose earnest wish it is to give that account with joy.*

(3). EXTREME UNCTION.

By the Trentism which would class Extreme Unction with the two Sacraments is hidden the truth that the bodily death of the Christian is *sacramental*, inasmuch as it is the realization of the first symbol in the sacrament of Baptism. The Old Adam, the body of sin with the law of sin in its members, is by the water of Baptism immersed into the death of Christ, or sprinkled as a corpse buried with Him. The symbol is sacramentally acted out through all the days of our flesh, by our dying daily, crucifying the old man with his deeds, in conformity unto Christ's death; and this conformity, be it observed, must be preceded by the power of His resurrection;† for

* Appendix, note (L).

† Phil. iii. 10.

it is only the new man, risen with Christ, who can thus make the body of sin die daily, and realize Christ's *voluntary* death unto sin by voluntarily and daily nailing sinful flesh to His cross. Nor is it metaphorical, but strictly theological language, which the ancients used, when they called martyrdom Baptism, such martyrdom being only a quicker realization of the first symbolical truth of Baptism, and of the same quality of faithfulness as the more lingering martyrdom of dying daily unto sin and to every secret temptation of denying Christ before devils or men.

The truth is also hidden by this fictitious sacrament, that obedient communion with the Church on earth is assured communion with the Church more immediately present with the Lord; and that the sacramental forgiveness of sins, which has been enjoyed in the Eucharist, is ratified in heaven; the blood of Christ is a passport through all the powers of darkness, and the Accuser, who had the power of death, accuses in vain. Nay, the mortal body is a sacramental relic: it has sacramentally partaken of the resurrection and the life, and has thereby partaken of its own resurrection and its spiritual life, as Hooker has witnessed to the edification of the Church.* It must not be forgotten that it is by the anointing or unction of the Holy Spirit, and by that alone, that the faithful have in the days of their flesh used their mortal bodies as instruments of righteousness. This unction, which is the grace of the *Sacraments*, remains in extremis, and the last works of the believer, works of faith

* Book v.

and hope and love, where patience is having her perfect work, are as much wrought by the Holy Spirit's help, as any other and earlier works prepared for him to walk in. And *this* Extreme Unction is witnessed and conveyed in the Communion for the Sick, their last militant participation of the blessed Eucharist, the most comfortable viaticum for their *commended* departure.

The chapters which contain the decree of this Trentism, and the appendix of canonical anathemas which follows, are merely the Romish commentary on St. James's direction for the sick, ch. v., v. 14, 15. It is not the object of this inquiry to go over the details of the Romish controversy, but merely to ascertain what truths remain on the field after the demolition of the Tridentine figments by the Catholic divines of our Island Churches. But we ought not to lose sight of the truth hidden by the Romish use, however palpably absurd, of this passage of St. James: and this truth appears to be, that bodily sickness should be *morally* treated in connexion with spiritual discipline, and *physically* treated in entire reliance on the healing power of God alone. The elders of the Church in the days of the Apostle seem to have been those Christians who had the first-fruits of the Holy Ghost, His primitival gifts, in every Church. And it was out of this class of *elder gifted* Christians that the Apostles appointed bishops and ministers of the Churches. Various were the gifts of these elders at that time, as we learn from 1 Cor. ch. xii.; and whether in the settlement of the Churches these elders had at that time become

ordinarii and ordained, as well as the possessors of gifts *extra ordinem* (extraordinary* in the true meaning of the word), or not, gifts of faith and of healings as well as the discernment of spirits would be found among them. By these gifts they would intuitively understand the cause† of bodily sickness and its meaning in discipline, and also the will of the Lord, whether it were a case to which He vouchsafed a gift of healing. In this their discernment, and in their prayer of faith, we find the ecclesiastical principle of all visitation of the sick, and in their anointing with oil in the name of the Lord, we find the principle of all medical agency within the pale of the Church of Christ. Physicians and surgeons are called to exercise their faculty by the help of the Holy Spirit: all medical skill should be employed sacramentally upon the Christian's body, in faithful reliance on the blessing and control of the only Giver of healings. Christian physicians are the successors of those by whom the gifts of healings by the Holy Spirit were exercised in the early Church, as bishops are the successors of the Apostles. And as the Holy Spirit now uses the gradually acquired learning of the clergy, so also the gradually acquired skill of the surgeon; but still the glory of all human learning and

* By not attending to the meaning of the word extraordinary, a notion has been covertly introduced that the ordinary operations of the Holy Spirit in all ages of the Church are not wonderful and supernatural; a notion which gradually hides the perception of the presence of the Holy Spirit altogether.

† See causes in exhortation, Visitation of the Sick.

skill in the Church of Christ is, that they be confessedly employed as the instruments of the Spirit of God.*

* The 14th and two following verses of St. James, ch. v., suggest the following commentary. In sickness the elders of the Church were to be sent for. If at that time the Churches were settled, these elders would have the "*double honour*" of being ecclesiastical ministers as well as the elder gifted by the Holy Ghost. When they arrived, they were directed to pray over the sick; and this seems the inquiry of prayer, whether the Lord would vouchsafe to impart a gift of healing. For in every healing the agency was direct of the Holy Spirit, and therefore the agent was said to exercise gifts of healings (*ιαματων*), not a gift of healing *de jure*. In raising Lazarus from the dead our Lord seems to have previously offered up prayer to the Father, for He "thanks the Father for having *heard* him," St. John, c. xi. They are also directed to use a remedy, much employed by the Jews, and to use it as did the Apostles, in the name of the Lord. Then if the Holy Spirit were present in operation with His gift of faith and healing, the prayer of *faith* would save the sick from the bodily death which was impending, and the Lord would raise him up. And if the commission of sins were the cause of the sickness, as in the Corinthian Church, (1 Cor. xi. 30), this delivery from temporal death would be the remission of their penalty, on which account we find *ἀφεθίσταται* not as an instance of a plural feminine taking a verb singular, but that the *ἀφεσις*, or remission, may be referred to the sickness as the effect of sins committed. Furthermore, besides this calling for the elders, which may not always be answered, the Apostle recommends idiotæ and laics to confess their faults one to another in bodily sickness, and pray one for another that they might be healed. And to encourage them in this communicative discipline and private labour of love, he assures them that the effectual or inwrought supplication (*δύσις*, not *εὐχὴ*, as v. 15) of a righteous man, one with Christ like every Christian, and yet neither specially gifted for works of faith and healing, nor bearing office in the Church, availeth much. Elias, being a prophet, would be more an instance of the praying elder, than of the supplicating idiotes and laic, but the Apostle reminds them that Elias was a man of like sufferings and frailty as themselves, to show that their frailty and weakness in the flesh would be no hindrance to the Lord's hearing and answering

(4). ORDERS.

By the Trentism which would class Orders with the two Sacraments is hidden the truth, that Holy Orders, conveyed from Christ through the Apostles and their successors, exclusively confer the authority for duly administering the Sacraments of Baptism and the Eucharist. Orders are sacramental means towards the Sacraments as an end. They point out the hands to whose ministry the mysteries are formally consigned, and by whose ministry duly exercised they *are* mysteries.

The truth is also hidden that Orders are an outward and visible witness and manifestation of the *sacramental* priesthood of every Christian by them baptized into the resurrection life of Christ, and through their agency eucharistically maintained by His body and blood. Every element of Holy Orders *represents* a corresponding privilege of the laity; they are in fact the express orders of Christ to bless His people with that blessing, which His own ascension* interrupted, only that it might be carried

their supplication. The Apostolic injunction to bear each other burdens is carried still further. In the 19th verse, St. James urges the brethren watchfully to prevent the infliction of penal sickness or death from the Lord. If they saw one of their brethren erring from the truth, he calls upon them to use their diligence in turning him from his path of sin and suffering, and thus prevent his death and the penal exposure of the many sins which would result from his wandering. He assures the Christian who turns an erring brother from the error of his way, that he heals by prevention, that he saves a life, and hides a multitude of sins.

* St. Luke, xxiv. 51.

on unitedly by Himself from the eternal throne and by His ministers with the Holy Ghost in his kingdom on earth, until he again comes forth to gather "the blessed children of the Father" unto the completion of the blessing in glory. Orders confer the Holy Ghost for the office and work, to which the receivers are commissioned: but it is the same Holy Ghost, who works as the Spirit of Christ, in every Christian laic, the same who consecrates and ordains every priest in the inner priesthood, of those who are kings and priests unto God—a spiritual priesthood. Orders appoint ministering priests with authority to forgive and retain sins: but we have seen, in examining discipline, that this ordained ministry is the witness and outward corroboration of Christ's own discipline by the Holy Spirit in the conscience and destiny of every Christian. Sins forgiven or retained by this authority are the voice of God's promises and threatenings in the solemn court of the "kingdom within," an authorized *application* of the written and living Word. Holy Orders to administer Baptism and the Eucharist are *witnesses* to the baptized and the communicant that they are sacramentally blessed, and that God exactly wills that they should be made partakers of all the benefits of the inward and spiritual grace, of which the Sacraments are outward and visible signs. And as soon as the Lord appointed the Sacraments, orders to administer them were sacramentally involved in the institution. In the due discharge of Holy Orders we have a witness to the obedience of every member of Christ to all other His commandments

and orders ; and faithfulness in the ministers of Christ and stewards of God's mysteries is a visible example of faithfulness in the sacramental life of the whole Church. And it is by the faithfulness of those who bear Holy Orders to their own inward priesthood, to their own calling, to the sacramental life of the Church, that they are best enabled to discharge their ordained commission and their outward priesthood. Christ's Presence is the glory of their commission, a presence mistaken by Trentists for a metaphysical character or interior mark on the soul of the ordained ; a presence, which when realized not only supersedes this fiction of a subjective *character*, but also that other fiction of the doctrine of intention, which is one of the vainest idols of Rome's idolatrous subjectiveness ; an idol which they find most difficult to array in any garb of probability, and which at Trent they would gladly have hidden altogether. It is this presence of Christ and the Holy Spirit with His own Holy Orders which makes their discharge a savour of life unto life to the faithful, and of death unto death unto the disobedient, in the sacramental calling of the Church. By their unauthorized extension of Holy Orders to their beddles and vergers, their porters, readers, exorcists, acolytes and subdeacons, making with deacons and the priesthood seven orders, Romanists sensualize the truth that all offices in the Church of Christ, which is the kingdom of Heaven, are glorious and are blessed with grace to perform them to the glory of God and the edification of His Church. All are *sacramental* in the general sense of the

word; a truth this well worthy the attention of the capítular bodies in our cathedrals, and of the churchwardens and clerks in the various parochial members of each diocese, members under the headship of the capítular Sedes Apostolica.*

(5). MATRIMONY.

By the Trentism which would class matrimony with the two Sacraments is hidden the truth, that as "Adam is a figure of Him that was to come" (Rom. v. 14), so his matrimonial union with Eve is a figure of the union betwixt Christ and His Church. The Trentism declares that matrimony was not a sacrament before the Advent of Christ; and the Catholic truth here involved is, that the figure received its substance, and the type its realization, when the last Adam, the Lord from Heaven, slept His deep sleep on the Cross, and from His opened side came forth the Sacramental Water and Blood, of which the mystical Eve is divinely formed; for "we are members of His Body, of His flesh and of His bones."

* Some little apprehension of this truth would be valuable among those, who have the management of chapels, where the popular preacher finds all his exhortations to a throng with itching ears, that they should worship God in their appointed parishes, in vain. In such places it is not unusual for the order of "*pew-openers*" to re-let extempore the vacant "sittings" during divine service to their own advantage. If charity did not compel us to consider that this is done without the slightest knowledge of the preacher and his trustees, it would compel us to consider that these Dominical auctioneers (for they can read the mutest and highest biddings) have no other salary provided them by the regular sitters.

Now as the marriage of the earthly man in Paradise, in his estate of innocence, was a figure of the everlasting marriage of the Lamb, so all marriages during the patriarchal times and the Mosaic dispensation, though solemnized between fallen earthly men and women, and defiled by many carnal indulgences, shadowed forth the same eternal truth *about to be* manifested in its espousals.* Marriages between Christians, who are regenerated from earthly unto heavenly, illustrate the process of the everlasting marriage, a process come to pass by the bridegroom having assumed the flesh, and, in the words of the friend of the bridegroom, having the bride and enabling her to make herself ready.† Christians have the Holy Spirit given them to help them in discharging all their engagements and calling of flesh and spirit, and among these marriage is one. The spirit of Christ teaches them to ponder and to follow the mystical union between Christ and His Church as the archetype of their own earthly union; thus may they enjoy Christ's presence, as when He glorified marriage in Cana of Galilee, and thus may their every act, in the general sense of the word, be *sacramental*. It is an inestimable blessing and the highest honour to the flesh, for Christians in their earthly unions to reflect and illustrate the love and the union betwixt Christ and His Church, and well would it be, if Christians realized this meaning and use of matrimony:

* The distinction between espousals and marriage throws light on the two Advents of the Lord.

† St. John, iii. 29.

we should see much less of conventional apathy and carnal uxoriousness in the married estate, much less of the workings of that spirit of domestic Antichrist, which makes the self-willed woman the head of the apostate man.

If we take this Trentism, with the reasons given for it in the Tridentine decrees, matrimony *as a sacrament* ought to work thus: Christ gives His grace to matrimony as the outward and visible sign, whereby the married ones are sacramentally enabled to realize the eternal marriage of the Lamb. This would be matrimony made a sacrament; but no such dogma is found in Rome, and the desultory reasonings of Trent, witnessed in its catechism, refer to the following operation of matrimonial grace, viz. that as before Christ marriage was for the procreation of children, since Christ, it is for children to be brought up in the nurture and admonition of the Lord. If marriage were a sacrament, as Baptism and the Eucharist are sacraments, where known outward and visible signs are means of equally known inward and spiritual grace, nothing can be worse than the denial of this grace to ministering priests of the higher orders, to whom the spiritual knowledge and enjoyment of the marriage of the Lamb is a most important and edifying instrument in their ministry. Porters, readers, exorcists, acolytes,—these lesser orders may enjoy the sacrament and receive the objective grace of the marriage of the Lamb, while to the higher orders this sacramental and direct initiation into the highest mysteries of the kingdom

of Heaven is by another fictitious sacrament solemnly denied.

Now the truth is, that the coming of Christ did not extend sexual matrimony into a sacrament, properly so called, though that coming gave substance and dignity to its witness. Christian matrimony is an antitype, or corresponding type,* witnessing in the light, as pre-Christian matrimony, which is a type of the same eternal truth, witnessed before the manifestation of the light. But the real sacrament of marriage is when the Christian, sacramentally made a member of the mystical Eve by the Sacraments of Baptism and the Eucharist, realizes the eternal union and "is joined as one spirit unto the Lord." No sexual matrimony can be a sacrament *here*, for in this great truth, Christians, whether in their earthly creation male or female, are all espoused as chaste Virgins unto Christ; *here* "there is neither male nor female, for all are one in Christ Jesus."† And this Sacrament of Matrimony is a resurrection marriage, enjoyed in spiritual understanding and wisdom by all who realize the Sacrament of Baptism: for the marriage of our natural man to *objective law* is at an end by our death in Christ,—that we should be married to another, even to Him,‡ who is raised from the dead, that we should bring forth fruit unto God. Whether we are married or single, we enjoy a "Sacrament of Matrimony" when we realize our union with Christ, our membership in the mystical Eve, sealed to us by the Sacra-

* Appendix (M).

† Gal. iii. 28.

‡ Rom. vii. 4.

ments of Baptism and the Eucharist. In the resurrection sexual marriage is at an end, for they neither marry there nor are given in marriage, but are as the Angels of God. Not so the everlasting marriage of the Lamb, for far above all principalities and powers, being one with Christ in His glory, the mystical Eve is united in the most tender and exalted union with Him the Lord of lords and King of kings for ever and ever.

One more truth we may consider hidden by this Trentism, and that is, that so sacramental is the life of Christians in every particular, so fully are husband and wife partakers of the same grace, that their children, in the opinion of an Apostle, are "holy unto the Lord."* This was his opinion when one party only was a believer and the other not; how much more so where both are married in the Lord? i. e. both marry as members of His Church, and being already called to be, each of them, joined unto the Lord as one spirit, reflect and illustrate the blessedness of that union by the honourable estate and undefiled bed of God's holy ordinance of matrimony. No better study with the Word of God can be proposed to those, who would in marriage read the great mystery between Christ and His Church, than the espousal and marriage service of our Island Churches, not forgetting the invitation to an early participation of the Eucharist in the Rubric at the end; a high and holy call this from things earthly to heavenly, from the symbolical ordinance to the everlasting and spiritual reality.

* 1 Cor. vii. 14.

SECTION III.—*Origin and progress of the Trentism
which makes the number of Sacraments seven.*

BEFORE the particular consideration of the rise and progress of each of the five additional Sacraments of Trent, a general view of the augmentation by Romanists of the two Sacraments into seven is no less interesting than profitable. In the private congregations of divines, which may be considered the rehearsals of the drama of the assembly of Trent, the authority of the schoolmen, the decree of the Florentine Council for the Armenians, and the use of the Romish Church, were made the grounds for establishing the Sacraments to be seven in number. And the fantastic arguments of the schoolmen were employed, such as the *seven* natural things by which life is gained and preserved, the *seven* virtues, the *seven* capital vices, the *seven* defects, which came from original sin, the six days of creation and the *seventh* of rest, the *seven* regions of Egypt, the *seven* planets, and the notoriety of the number *seven*. These reasonings made all the divines ready to consider the seven Sacraments an apostolical tradition, but there were misgivings among many of them whether this determination should be called an article of faith: more particularly when they remembered how familiar the *general* use of the word Sacrament was with the Fathers, how St. Cyprian and St. Bernard counted the washing of the feet a Sacrament, and St. Austin every rite whereby God is honoured; and that when he understood Sacraments in

a stricter sense, he accounted those only Sacraments which are expressly mentioned in the New Testament, viz. Baptism and the Eucharist.* But the strongest argument was the ultra-Protestantism† of Rome, the urgent desire to protest against the Protestants, who were witnessing to the Catholic number of the Sacraments, and were in favour of the exclusive dignity of Baptism and the Eucharist.

But these reasonings would have been seen in their true light at once, and the formal addition of five to the two Sacraments would have been earnestly protested against, had it not been for the defect of spiritually discerning and realizing all the Heavenly blessedness and perfection in Christ, which the two Sacraments represent and convey, a defect which had been, as it were, the *practical* tradition of many preceding centuries. It matters little to those who died not with Christ in Baptism, and thence rose not again with Him to be nourished as new creatures by His Body and Blood in the Eucharist unto eternal life, whether they accounted the Sacraments of Baptism and the Eucharist to be pre-eminent and *sui generis*, or whether they classed them with the universal sacramalia of the Kingdom of Heaven.

If "the spirit and the water and the blood bear witness in earth," and the effect of this witness be the constitution of the Church of Christ, we must expect to find the power of the great adversary in vigilant and unwearied

* History of the Council of Trent, F. P. S. b. 2.

† Appendix (N).

operation against this witness of God. The mystical Eve is by the Holy Spirit constituted of the water and the blood flowing from the opened side of the last Adam, and the two Sacraments, which convey the elements and the nutriment of this wondrous creation, have with the Holy Scriptures, which are part of the witness of the Spirit, attracted and do and will attract the peculiar hatred of the powers of darkness. When Satan wielded the sceptre of Pagan Rome, persecution was always directed against Christians meeting for the celebration of these holy mysteries. Here was found to be the *formal* existence of the spouse of Christ, here they were found partakers, not of Pagan sacrifices, but the Table of the Lord. Baptism was denounced as infanticide, and the Eucharist as Cannibalism, and both as treason, and Christians were therefore by acclamation voted worthy of the tortures due to the perpetration of such crimes. When open persecution was found to be of no real use in destroying the mystical Eve, then the warfare was carried on in a more cautious and veiled policy. By Pelagianism and Arianism the vitals of the Two Sacraments were attacked, while their symbols were outwardly venerated. Every heresy and every corrupt practice were found, and always will be found, to be put down by the embodied truths of the Sacraments, and they, who wrested the Scriptures, the witness of the Spirit, to their own destruction, could not gainsay the direct symbolical language of Baptism and the Eucharist.* But Protestants in all ages,

* In one of Dr. Waterland's Charges, as Archdeacon of Middlesex, this use of the Sacraments is set forth in detail.

those witnesses for truth, who had the witness of God in themselves, could alone efficiently employ this sacramental power, while the many, who failed to realize their high and heavenly calling to the espousals of Christ, cared little for the pre-eminence of Baptism and the Eucharist. By the repeated and subtle attacks of heretics, and by the hyper-mystical ingenuity of the schoolmen, the way was gradually prepared for the consummation at Trent of the second warfare against the mystery of the Lamb's Bride, viz. the papal hiding of the water and the blood in the constitution of the mystical Eve *by multiplying the two Sacraments into seven*. The third warfare sprang up at the Reformation, when the mystery of Papal iniquity was detected and proclaimed, and when as in our Island Churches the due Catholic honour was restored to the two Sacraments. This third warfare against the means of the creation of the mystical Eve works by pseudo-Protestantism, whether in veiled Dissenters within the Church or the infinitesimal sects of open Dissenters without. All unite, with wondrous and discordant concord, in dismembering the mystical Eve, by denying or qualifying, or desecrating the transcendent and yet simple evangelical grace and sealed authority of Baptism and the Supper of the Lord. The same spiritual wickedness in high places, which urged the heathen persecutor to slander and destroy, and the Trentine assembly to overlay them, works still its work in those, who would make them but signs and memorials of doctrines and facts, or the means of "Church membership," with every

withered limb of schism, and every description of interpreters of Holy Writ.*

CONFIRMATION.

Three causes seem to have operated in producing the Romish decision that Confirmation is a sacrament to be classed with the Sacraments of Baptism and the Eucharist, as that decision was handed down from the assembly of Florence to that of Trent. First, the mistaking the *general* sense of the word sacrament or mystery in the early Patristic writings. The ancients considered immersion and the imposition of hands two mysteries or sacraments belonging to Baptism: using the words in their general meaning, they divided the proper sacraments each into two or more, e.g. Baptism and Chrism, the latter being a mystery or sacramental rite of Baptism; and also the sacrament or mystery of the Body of Christ and the sacrament of the Blood of Christ, as parts of the one great mystery of the Eucharist. And Hooker, who refers to these opinions and quotes them,† digests their allusions to Confirmation by calling it, on their authority, the complement of Baptism. The Romanist alone stumbles over this Patristic

* The great adversary of the Church seems to have mocked the omnipotence of God by his first violent assault of pagan persecution; next, to have mocked the Incarnation of the Son by the sensuous materialism of the popedom; and thirdly to be mocking the agency and diversity of operations of the Holy Spirit by the manifold fanaticism of pseudo-protestantism. One thing is common to the three modes of enmity, and that is, evil treatment of Christ's Two Sacraments of life.

† B. 5, "Confirmation."

use of the word mystery, while he partially quotes it in favour of his own five additional sacraments. Impartial quotation would have sanctioned on the same plan a much greater increase of the number of the sacraments. But granted that ecclesiastical writers of the third century used exclusively the word in reference to these five ordinances, we ought not to forget that canon of ecclesiastical study, which teaches us to correct our interpretations of ancient writers by the *times* and *circumstances*, in which they wrote. We do not expect the precision of words and letters in the writings of the ante-Nicene Fathers, which was rendered defensively necessary after that council in witnessing to the truth of the Saviour's Divinity; and we have no right to charge the Fathers with confounding the great mysteries of Baptism and the Eucharist with any lesser mystery of the kingdom of Heaven, because the exact witness against that confusion was not called for in their times. It would be well if the *development* of controversy were more attended to by those, who quote the writings of the early Fathers. How ought not the heart of the Church to swell with gratitude at the remembrance that she possesses Holy Writings or Scriptures written with such wondrous forethought and with such guarded accuracy, that their witness is ready, as e. g. in attesting the pre-eminence of Baptism and the Eucharist, for all times and for all circumstances!

Secondly:—Another cause of this Trentism was the Romish perversion of *emblems*, used by the Fathers for the illustration of the general sacramental grace of the

Church, into *elements* of new sacraments. The Apostolic practice in Confirmation,* witnessed in Scripture and followed in our Island Churches, is, imposition of hands with prayer; in the third century, we find the *emblems* of chrism and of the sign of the cross. The latter emblem we have attached to the administration of Baptism, in its proper emblematic sense, "in token." And as the early practice for 800 years was to administer Confirmation at the same time as Baptism, if the bishop were present, (a practice followed by our colonial bishops with adults), and this not only with adults but also with infants, the sign in token of the Cross is properly used in that part of the administration of Baptism, whereby the baptized is admitted into the congregation of Christ's flock. Now that chrism was an *emblem*, Rome herself is an unconscious witness; for having used her liberty in departing from the early practice of uniting Confirmation with Baptism, she uses "oil of mystic unction" for preparing the water, wherewith she administers the Sacrament of Baptism, without pretending that this oil is a *divine element* any more than the salt or spittle or candle which she also uses in her baptism. Romanists assert that all that Rome speaks or does is *divine*, but we of course protest against that sense of *divine* which she requires to be attached to all her inventions and forms and contradictions, whether papal or conciliary, by her subjects; whose faith for such an interpretation can only be the credulity of Optimism. Rome has also invented an emblem

* Acts, viii.

which she joins with chrism and compounds into the element of her Sacrament of Confirmation,—and that is, a blow on the cheek given by her ministers to the confirmed; by this she has superseded the Apostolic imposition of hands. But the difference between her new emblem and the Patristic is instructive enough: the latter is illustrative of the grace of God, the former of the malice of the world; and as the latter is made by Rome an *element* of her new sacrament, it would be a work for the ingenuity of a Jesuit to frame such a definition of a sacrament as should comprehend this episcopal representation of the devil and the world. It is a matter for profound thankfulness that when the time came for bearing witness to the distinction between Patristic *emblems* and the divine *elements* of the proper Sacraments, the Church gave up the otherwise innocent token of chrism, and, following the witness of the Spirit in Holy Writ, (as one with that of the water and the blood), returned to the Apostolic imposition of hands with prayer, and administers the sacramental rite of Confirmation according to the example of those who judge the tribes of the Israel of God.

Thirdly:—There were two cases in the Primitive Church where Baptism and Confirmation were not administered together: and these were when the bishop was absent at the administration of Baptism, and when heretics, who had been heretically baptized, were admitted into the Church. There was in the Primitive Church so cordial a witness to the objective grace of

God, that all the means of grace were showered even upon infants. The baptized were immediately confirmed, in order that they might enjoy, even in subjective unconsciousness, the blessed maintenance of the baptismal life in the Eucharist. The interval now required by the Church between Infant Baptism and its Confirmation for the Eucharist is certainly made the means of much edification; but with all its advantages in this respect, the abundant witness to the grace of God in Christ given by the Primitive Church is very touching, and no one perhaps could have with meek wisdom complained if the practice had never been altered as it has.* But these two exceptions, in which Baptism and Confirmation were separated, seem to have misled the Romish fabricators of the Sacrament of Confirmation. The *rule* at once condemns the notion of Confirmation being a proper Sacrament distinct from Baptism: these *exceptions*, though they separate the rite from the Sacrament as to *time*, interfered in no degree with the witness given by the *rule* to the truth, that Confirmation was sacramental as the complement of the Sacrament of Baptism, and as preparatory to the Sacrament of the Eucharist.

* One disadvantage, among the many advantages, of the long interval between Baptism and Confirmation, is, that many are tempted to interpose a similar interval between their Confirmation and participation of the Eucharist. This latter interval is of course passed out of the covenant, or Confirmation is virtually treated as if it were a proper Sacrament, with sufficient efficacy of itself to insure communion.

PENANCE.

The most urgent exhortations of the early Fathers are for confession of sins directly to God, that of his faithfulness and justice men might receive forgiveness of sins and be cleansed from all unrighteousness: "Which promise," (says Archbishop Usher, reviewing these exhortations in his Answer to the Jesuit), "that it appertained to such as did confess their sins unto God, the ancient Fathers were so well assured of, that they cast in a manner all upon this confession, and left little or nothing to that which was made unto man. Nay, they do not only leave it free for men to confess or not confess their sins unto others (which is the most that we would have), but some of them also seem, in words at least, to advise men not to do it at all, which is more than we seek for."

On this foundation was all confession of sin grounded; whether the sympathetic counsel of the brethren, or the more authoritative counsel of the ministering priest, selected for his skill in such spiritual casuistry, was employed as a means to this great end. There was, however, public confession for all notorious and scandalous offences, and this may be considered the proper penitential discipline of the Church. Here was the public acknowledgment of the fault, and here was exercised the more solemn use of the Keys for the reconciliation of the penitent. And when the advantages of this public discipline were found to be great, not only as a means of humiliation, but of comfort through the public prayers

of the Church and the use of the Keys, private and secret transgressors *voluntarily* submitted themselves to this *public* discipline of the Church, in order to obtain the consolation which notorious and scandalous offenders in repentance had thus obtained. But this voluntary publication of secret offences required caution, and for its prudent management some ministering priest was resorted to, known for his skill in the direction of so delicate a disclosure. This accident of discipline, this contingency of caution, became in process of time the foundation of the fabricated Sacrament of *Auricular Confession* and *Penance*.

Shortly after the Decian persecution (proceeds Archbishop Usher in his sketch) "it was no longer left free to the penitent to make choice of his ghostly father, but by the general consent of the bishops it was ordained, that in every Church one certain discreet minister should be appointed to receive the confessions of such as relapsed into sin after Baptism." This rule was changed, not according to the unfolding of the modern theory of development, but in consequence of a case of clerical debauchery; and self-examination, prescribed by St. Paul, 1 Cor. xi. 28, was again made the preparation for the Holy Communion. The change of the rule respecting secret offences interrupted not however the public confession and discipline of open and notorious transgressors; and this public exposure was still voluntarily incurred by some *secret* offenders in Italy, until Leo, Bishop of Rome, ordered that it should not be done,

“ forasmuch as it was sufficient that the guilt of men’s consciences should be declared in secret confession to the priests alone.” This order completed the change in the treatment of *secret* offences; it having been previously forbidden to confess privately to the penitentiary priest, as preparatory to public confession; and now voluntary and un-rehearsed public confession of secret offence being also forbidden, auricular confession began to be generally substituted. The changes which led to this result are fatal to the Trentine Sacrament of Penance, for no such changes could possibly have invaded the traditionary act of a Sacrament of Divine right. The cause which mainly led to the last change is fatal also to the modern theory of development: the alleged fault is “ the lewdness of the common lay Christians, which in this open confession began at length to mock and insult at their brethren’s simplicity and devotion.” And Archbishop Usher, who quotes this admission from Stapleton’s *Fortress*, remarks, that the seeds of this lewdness began to sprout in Origen’s time, who, in his *Commentary on Psalm xxxvii.*, counsels the penitent to care little for those who revile and point the finger of scorn or derision at his public confession.

Auricular confession was helped on by the Lateran Council under Innocent III., which prescribed that every one should confess his sins unto his own priest once in the year at least. This however was not decisive with the Roman Canonists, who still considered themselves at liberty to question the divine origin of auricular con-

fession, and to declare it brought in by the law of the Church, until the Assembly at Trent voted an anathema to the deniers of the *divine institution* of their sacramental confession or of its necessity unto salvation.*

This sketch of the degradation of confession from its primitive simplicity and use in ecclesiastical discipline to its corruption in Rome, is the history also of the corruption of the power of the Keys and of Penance, all of which corruptions compounded together make up the fabricated Sacrament of Penance. For as confession became stunted to auricular, so by a similar *envelopment* the ecclesiastical binding or loosing, which was a work of time and the result of vigilant and sympathising discipline, and which was always delayed until the Penance was performed to the satisfaction of the Church, became an extemporaneous form. Then the Penance itself, as interfering with the "sacramental" conversion of attrition into contrition by the priest's absolution, was put after it, an anachronism just escaping the derision of the most ignorant and bigoted optimist of Rome by the plea, that Penance is enjoined to satisfy the *temporal* punishment remaining due after the formal remission of the sin. The evil effects of this will be considered in the next section.

* "Si quis negaverit, Confessionem Sacramentalem vel institutam vel ad salutem necessariam esse jure divino, aut dixerit, modum secretè confitendi soli sacerdoti quem Ecclesia Catholica ab initio semper observavit et observat, alienum esse ab institutione et mandato Christi, et inventum esse humanum; anathema sit."—*Can. 6, De Sanctissimo Pan. Sac.*

EXTREME UNCTION.

The fabrication of the Sacrament of Extreme Unction is easily traced. It is a corrupt memorial of the gifts of healings. The anointing with oil, peculiarly recommended by St. James to the Twelve Tribes scattered abroad, was used anciently as a rite of the gift of healing; but never in the ordinary visitation of the sick for the first six centuries of the Church. In the seventh century the origin and intent of the gifts of healings were mistaken, and recourse was had to holy oil in *all* cases of bodily sickness, to the neglect of the usual and more elaborate remedies. The whole passage in St. James was mistaken and misapplied: a tentative hope of miraculous cure was made to represent the original "Prayer of Faith;" and as this appeared a revival of apostolic trust in the Lord and His wonders of healing, and helped the growing importance as well as ignorance of the ministering priests, the experiment became universal.*

It requires no very profound study of the spiritual gifts of healings and of the truths hidden by this Trentism of Extreme Unction to teach us that this tentative

* See Clagget on Extreme Unction, and Menardi, Not. in Sacrament. Gregorii, p. 341. The same thing has occurred in our own times. Mr. Irving and his followers considered bodily death the result of defect in stirring up "the gift of healing," as they called it. Mr. Irving expressed this in relating the death of one of his own children, in whose sickness the tentative "gift of healing" was made the principal remedy.

use of oil in the visitation of the sick could not succeed. Being found therefore to fail with the *body*, it was supposed to refer, with much of the passage in St. James, to a salvation of the *soul*, and about the twelfth century was no longer applied for the purpose of procuring the gift of recovery from bodily sickness, but as a purgation and viaticum for the soul, while the body was in extremis. We must bear in mind the truth hidden here, that in the apostolic days, as *mutatis mutandis* in all ages of the Church, there was the discipline of the soul involved in the chastisement of the body, and by the raising up of the body that discipline was mercifully cut short, and a salvation or security of the soul from the consciousness of well-merited castigation at the same time effected. Nor must we forget what is common in the fabrication of all the five sacraments, how great an accession of importance was given to the ministering priest by this change of the notion of occasional relief to the body, to the conviction of infallible and universal deliverance to the soul. The publication of Extreme Unction as the fifth sacrament was fitly performed by the rival and contending Pope Eugenius IV. at the close of his rival and contending "Council" of Florence; and the new sacrament thus fabricated and published was thus in a state of readiness to be stereotyped for the use of all Romanists by the following anathemas of the assembly of Trent:—1. "Whosoever* shall affirm that

* Can. 1. Si quis dixerit, Extremam Unctionem non esse verè et propriè sacramentum a Christo Domino nostro institutum, et a beato

Extreme Unction is not truly and properly a sacrament, instituted by Christ our Lord, and published by the blessed Apostle James, but only a ceremony received from the Fathers, or a human invention: let him be accursed. 2. Whoever shall affirm that the sacred unction of the sick does not confer grace, nor forgive sin, nor relieve the sick; but that its power has ceased, as if the grace of healings existed only in former ages: let him be accursed. 3. Whoever shall affirm that the rite and practice of Extreme Unction observed by the holy Roman Church is opposed to the doctrine of the blessed Apostle James, and that it may be altered or despised without sin: let him be accursed. 4. Whoever shall affirm that the 'Elders of the Church' whom blessed James exhorts to be introduced to anoint the sick man are not priests, ordained by the bishop, but persons advanced in years in any community; and that the priest is not the only proper minister of Extreme Unction: let him be accursed."

Jacobo Apostolo promulgatum; sed ritum tantum acceptum à Patribus aut figmentum humanum; anathema sit.

2. *Si quis dixerit, sacram infirmorum Unctionem non conferre gratiam; nec remittere peccata nec alleviare infirmos; sed jam cessasse, quasi olim tantum fuerit gratia curationum; anathema sit.*

3. *Si quis dixerit, Extremæ Unctionis ritum et usum, quem observat sancta Romana Ecclesia, repugnare sententiæ beati Jacobi Apostoli, ideoque eum mutandum, posseque a Christianis absque peccato contemni; anathema sit.*

4. *Si quis dixerit, presbyteros ecclesiæ, quos beatus Jacobus adducendos esse ad infirmum inungendum hortatur, non esse sacerdotes ab Episcopo ordinatos, sed ætate seniores in quavis communitate; ob idque proprium Extremæ Unctionis ministrum non esse solum sacerdotem; anathema sit.*

ORDERS.

The fabrication of the sacrament of Orders is the perfection of the Romish system, which makes the clergy the Church, and the laity its vassals only, whose only lot, as said one of the Tridentine prelates at the opening of the meeting, is to "hear and submit." The history of the practical treatment of the laity and the clerical opinions of their position published from time to time by the Romish clergy would be the history of the* rise and progress of this Trentism. But when we examine the Trentism itself, and the many conflicting and most disgraceful discussions in the assembly at Trent, which led to its establishment, we shall find that it is the symbol of two paramount Romish notions,—one of a priesthood sacrificing a transubstantiated sacrifice, the other of the supremacy and universal jurisdiction of the Pope. When we arrive at the sections, in which the rise and progress of the sacrifice of the Mass and of the supremacy of the Pope will be sketched, the rise and progress of that system, of which the fabricated Sacrament of Orders is the votive result, will in those sections necessarily be sketched also.

The Trentism mentions seven orders in its sacrament: viz.† door-keeper, reader, exorcist, acolyte, the

* For instance, the history of the rise and progress of the claim of the clergy in this country to immunity from the laws and usual subsidies would be the history of the rise and progress of the *Sacrament of Orders*.

† Ostiarius, Lector, Exorcistes, Acolythus, Subdiaconus, Diaconus, Sacerdos.

four minor orders; subdeacon, deacon, priest, the three greater or holy orders. The reader of ecclesiastical antiquities may ask why are the singers and fossarii or grave-diggers omitted from the minor orders? Why catechists are excluded we know well. If that primitive office of instructing catechumens in the plain objective infallible faith of the Church had been held to the light, how direct would not its witness have been against the indefinite, subjective, inventive dogmatism of Popery? Seven Sacraments, no matter how arbitrarily selected, are voted by Rome to darken and confuse the pre-eminent dignity of the two proper Sacraments: on the same system seven orders are voted to darken and prejudice the three holy orders of the Church,—deacons, presbyters and bishops. The treatment of bishops in these discussions and in this Trentism will be made plain in the Papal Supremacy. As usual the ultra-Protestantism of the assembly showed itself on this occasion. A protest had been made, by England particularly, in testimony of the tri-une ministry of the Church of God, and the counter protest was voted necessary against the heretical revival of ecclesiastical polity.

MARRIAGE.

To the confusion of the general use of the word sacrament with its meaning when applied to the two proper Sacraments, may be traced the origin of this Trentism. But while we consider this a motive with the schoolmen, we must not forget the contemporaneous tendency to

increase the power of the priesthood, and to darken the truths of the pre-eminent Sacraments. The Romish exposition of St. Paul's mystic illustration of the union between Christ and His Church* by the union of man and wife was made at Trent, as before, the authority for fabricating the Sacrament of Matrimony. And this exposition is founded on a wrong translation. The English authorized version is accurate: "I speak concerning Christ and the Church," i. e. Christwards and Churchwards, in reference to the great mystery of Christ's union with the Church. The Popish quotation from the Vulgate is, "I speak in Christ and in the Church;" and thus it is supposed the Apostle intimated the Romish Sacrament of Marriage.

If we agree with Bingham and others in interpreting the often quoted passage of Tertullian,† "*Matrimonii, quod ecclesia conciliat et confirmat oblatio*," in testimony of the practice of the Church of administering the Eucharist at the solemnization of marriage, then would the Romish corruption of the Eucharist, by tending to deprive matrimony of the Sacrament, prepare the way for making the ordinance itself a Sacrament. It is the result of very severe and earnest controversy to prove that the *benediction* of the ministering priest was given at Christian marriages for the first 300 years of the Church. After the world became Christian, no immediate provision being made for this benediction, men fell off from the

* Ephes. v.

† Ad Uxor. quoted by Bingham on B. xxii.

ancient practice, and contented themselves with the legal assurance that their marriage contract was valid. In 780, Charlemagne set himself to revive the primitive practice of making marriage a religious act, and ordered that no marriage should be legal without the solemn blessing with prayers and oblations of the priest. This enactment is itself decisive against the practice, or the shadow of an opinion, of matrimony *as a Sacrament* at that time. The fabrication of this Trentism is scripturally, ecclesiastically and historically condemned. Not so the marriage service of our portion of the Catholic Church: we herein find a witness to all the best ancient and primitive usages and opinions. The distinction between espousals and marriage, and the benediction given to each of them, the ceremonies of joining of hands and giving and receiving of a ring, the declaration of the marriage solemnized, the peculiar communion service, the apostolical laws of connubial love—all these are full of primitive associations. Witness is also given to the participation of the Eucharist, though far happier and more blessed would it be, if instead of a rubrical recommendation, the Sacramental symbols of union with the Body and Blood of Christ were always ministered with the solemnization of the sacred ordinance of matrimony.

SECTION IV.—*Evils of holding the Trentism of Seven Sacraments.*

It is of great importance in this inquiry, as indeed in all others, to get rid of that sort of controversy which is

caused by a neglect of defining the meaning of terms used. If the word *sacrament* be appropriated as a name for the common qualities of Baptism and the Eucharist, such qualities being—to take the most familiar but not the highest description of them—that they are generally necessary to salvation, that they are outward and visible signs of an inward and spiritual grace given unto us, that they were ordained by Christ Himself, as a means whereby we receive that grace and a pledge to assure us thereof; then it is false to apply that term Sacrament any longer to rites and symbols of grace not possessing the same qualities, most false to apply it to such fabrications as to Romish Penance and Extreme Unction. It is false to apply it *any longer*, i. e. after the *development* of the warfare between the objective truth of God in Baptism and the Eucharist and the subjective deceitfulness of man and his seducer. At the first there was no *common* name, such as Sacrament, for Baptism and the Eucharist; they stand forth by their own names in their divine, apostolic and scriptural pre-eminence and dignity. But there is a word used in Holy Writ, viz. *mystery*, or *secret* worthy to be heard and initiated in; and this word was used by the early Fathers as the nearest *approximation* to a name worthy of the two great ordinances of life, Baptism and the Holy Communion. But the word belongs to lesser things, and so they freely used it, whether Greeks, who call it *mystery*, or Latins, who call it *sacrament*. Never, however, was it intended that the application of *mystery* or *sacrament* to Baptism

and the Eucharist should degrade those two great ordinances to the level of all the meanings and uses of the word mystery or sacrament, or raise these latter to the dignity of the two. This is an iniquitous perversion of a common name. And when this mystery of iniquity was brought to light, (for there is we know a mystery or sacrament of iniquity, which might, on the same reasoning, be included among the "Seven Sacraments,") it mattered not how the Reformation was effected, how the Protest was made; whether by detaching that common name from Baptism and the Eucharist, or by attaching it to them exclusively, and by denying it in the same sense to all other symbols or means or ceremonies. Perhaps the former plan would have been the most simple, and would have prevented much illogical and wordy controversy; perhaps it would have been more direct to have given up the common name of mystery or sacrament to its many uses in the Scriptures and Patristic writings, and have asserted for Baptism and the Eucharist their own peculiar dignity by their own names as Christ's great ordinances and means of life. The latter plan has we know been followed by our Island Churches, and they have protested for this dignity by declaring that mysteries or sacraments are two only as generally necessary to salvation, that is to say, Baptism and the Supper of the Lord. Nor is this ecclesiastical appropriation of a word from a more general to a special use without precedent. The word Apostle is applied in Scripture to others besides the Twelve Apostles, e. g. to

the *messengers* of the Churches, 2 Cor. viii. 23.* It was also anciently applied to bishops. But when the time came to discern and understand in what respect the Apostles (ὕπὲρ λιβαν ἀποστόλοι) differed from their successors, then was the title of Apostle appropriated to the Apostles of Christ, to those who "had seen" and had been immediately sent by Him, and who, sitting on the thrones of a perfected objective canon and polity, were to judge, as they still do, the twelve tribes of the spiritual Israel; and the general term of overseer or bishop was then appropriated to the successors of the Apostles in the ordinary (no longer extra-ordinary), and in the executive (no longer formative) government of the Churches.

If it were a controversy whether the common word *mystery* or *sacrament* ought to be exclusively appropriated to Baptism and the Eucharist, it might soon be settled; but the Trentism is not the mere confusion of the general with a special use of the *word*, but it is a corruption and degradation of *things* and *dignities*. Rome also takes the general term *mystery* or *sacrament* and appropriates it, but she appropriates it to seven; and by so doing, injures not only the two great Sacraments of Baptism and the Lord's Supper, but also the whole sacramental life of the Christian, in the general sense of the word. She injures the two Sacraments by classing them with three ordinances and rites and two peculiar corruptions of her own. Baptism is the means of life

* See Suiceri Thesaurus, on the word, for other examples.

given, and the Eucharist is the means of that life *sustained* in the kingdom of heaven; and as the life is more than meat and the body than raiment, as the creation and sustained existence of our first parents in paradise were the great essentials, making them capable of their blessings and acts and enjoyments, so cannot possibly Baptism and the Eucharist be classed with any contingencies, however blessed, of that life of which they are by the Holy Spirit the peculiar means. Rome injures also the whole sacramental life of the Christian by this arbitrary selection and institution of five particulars. Every act in which our mortal bodies are by the Holy Spirit made instruments of righteousness is sacramental, and full of practical mystery. There is a mystery or sacrament *always* going on; and the *grace* of that sacrament is the fulfilled promise of the indwelling of the Father and the Son with the fellowship of the Holy Spirit in the faithful; and the *matter* of that sacrament is the faithful himself in his spirit and soul and body; and the *effect* of that sacrament is meetness for the inheritance of the saints in light. This is the sacramental calling of all—every Christian is called to be a temple of the living God, dwelling and walking in Him; and the dispersed Sons of Judah should behold in every Christian a temple of the living God far more glorious than the temple of the Holy Land. But if Confirmation, and Orders, and Matrimony, and Penance, and Extreme Unction, with their elaborate appendages, are placed in a false position to the prejudice of all other countless signs and means of

this indwelling and fellowship in the mystery of God, there must and does result a fearful alienation from the presence of Christ, a loss of confiding communion and filial affection; no enjoyment of the promises, no sense of the kingdom of heaven opened to all believers, and a multiplication of mediators to help the comfortless Christian through all the dread and *unsacramental* void beyond the limited region of these Five Sacraments.

Another evil consequence of holding this Trentism of Seven Sacraments is, that Romanists, when they treat of the Sacraments in a true manner as regards Baptism and the Eucharist, vitiate this truth by falsely extending it to their own five additional sacraments. They do mischief therefore even by the truth which they hold; and they who read their general writings on the sacraments, naturally having Baptism and the Lord's Supper in their minds, are subtilly led on to admit to the full extent the Romish application of the Catholic Truth. And yet if we read their general remarks on the sacraments, with a critical remembrance of what they mean by sacraments, we shall find palpable contradictions. We may read Möhler, for instance, and allow some of his remarks to be true, if we apply them to the Two Sacraments; we may fully agree with him that by the institution of sacraments "the objectivity of Divine Grace is upheld,"* and we may cordially protest with him against that "false spiritualism" which would make the sacraments mere representations of grace; but where shall we find a more

* Möhler, by Robertson, vol. i. p. 288.

direct attack upon this objectivity than in the Tridentine dogma of the "intention of the priest," or than in their penance, where the subjective feelings of the penitent are made the *matter* of the sacrament? Nor is the "ingenious and profound idea," (not a very philosophical use, by the way, of the word,) which Möhler has transcribed from the Catechism of Trent, gathered up in that Catechism from the schoolmen, itself very free from that false spiritualism, which Möhler considers its earnest consideration alone would have corrected;—"the idea, namely, that the sacraments contribute the more to cherish Christian piety, as they are well calculated to humble arrogance by the reflection, that as man had ignominiously delivered himself over to the dominion of the lower world, so he needs its mediation to enable him to rise above it." It has always been the favourite policy of "false spiritualism" to cast direct or indirect stigmas upon matter, and to make much of the dominion of the lower world. The works of Jacob Behmen, for instance, are full of such "*ideas*;" and they are very palatable to the Manichæan tendencies of the natural man. How different is the Catholic view of this redeemed earth, which we find in the writings of our own divines; how full are they of the assurance that "all things are our's, whether things present or things to come;" and that "the earth is the Lord's, and the fullness thereof!" Not as a cause for humiliation, but for joy and victory do they recognize the *matter* of the Sacraments; e. g. where Hooker in the Communion of

Bread and Wine of the Eucharist, recognizes the "transmutation of our *bodies* from death and corruption to immortality and life." That Christ's redeeming grace should meet us in the *matter* of the Sacraments and sanctify our bodies is an assurance to us that the kingdom of Heaven is come upon us, and Paradisaical fruit is again on the earth with life far more abundant than in the garden of Eden. But we cannot wonder at this conceit of the schoolmen being quoted in the Tridentine Catechism, and revived as "a profound idea" by the modern *philosophical* defenders of Popery, when we consider how congenial it is to the whole system. It might justify idolatry and image worship: as man had delivered himself over to the dominion of idols, so he needs their mediation to rise above them, and to impress upon him the humiliation of his slavery. And why not then increase the means of humiliation? And so we find it: not only are the sacraments made seven, but there is not enough humiliating mediation in the divinely appointed Water of Baptism, and therefore Rome adds, in her administration of that sacrament, spittle and dust, and oil, and candles, and salt, which her philosopher admits is "investing the *original* simple act of Baptism with a rich abundance of symbolical ceremonies." How far worse than contradictory is this treatment of Baptism by those who have not retained, even as a symbolical ceremony, the eloquent cup of the Eucharist.

CONFIRMATION.

The apostolic rite of Confirmation has suffered in its sacramental character—in the general sense of the word—from the re-action consequent upon having been unduly elevated by Romanists into a sacrament equal to Baptism and the Eucharist. For the dread of a Romish sacrament has induced many to consider Confirmation subjective only, and its objective grace, of which chrism was an early and innocent emblem before Popery perverted it into the *element* of a human sacrament, has been by such well nigh lost sight of, or made an object of hope rather than of faith. The Trentism injures also the strict connection between Baptism and Confirmation, the latter being the assurance of the fulfilment of the promise “ye shall be *baptized* with the Holy Ghost.”* And while Confirmation with its imposition of hands gives this assurance that the Baptism of the Holy Ghost *has* come to the Church in the Baptism of the Lord Jesus, it is also a great festival of that Baptism,† when the Baptism of the Holy Ghost is confirmed and strengthened in the Christian, now about to contend actively and intellectually with the world and its prince and powers. The Sacraments of Baptism and the Eucharist are *directly* connected with eternal life, and their

* Acts, i. 5.

† So Möhler confesses, p. 310, “Through the faith received before Baptism is the adult justified; but through Baptism, in which all that Christ hath done for us is applied, *and the Holy Ghost with all His gifts* is imparted, this faith is sealed.”

effects are everlasting;—even the life of Christ and life in Christ for ever and ever. Confirmation is only *indirectly* connected with eternal life, and in comparison with the Sacraments is mundane in its operation.

Nor should it escape our most serious attention that Romanists, by thus separating Confirmation into a distinct sacrament from its ancillary service between the Two Sacraments, make it *a sacrament of the Holy Ghost*. Now this process is very agreeable to heresy and fanaticism, which from the time of Simon Magus down to those fanatics who after a long incubation took wing at the Reformation, always have mistaken the office of the Holy Ghost in the divine economy of the Church of God, and have carnally honoured Him.* But a sacrament of the Holy Ghost is *not* agreeable to the divine economy, and offends fearfully against the truth, that the Comforter glorifies not Himself but Christ, and receives of His and shows it unto the Church, and is the author and giver of life in Christ's Sacraments of Baptism and the Eucharist.

PENANCE.

Reaction against Romish Penance has similarly marred not only the use of the power of the Keys and penitential discipline, but has drawn away attention from the finer discipline of spiritual repentance and the mystery of God dwelling in the contrite.

* Modern fanaticism with its groans, which can be uttered, is in fact a *transubstantiation* of the Holy Ghost.

We shall have to consider some of the evils of this Trentism of Penance, when we inquire into the truths hidden by purgatory, indulgences and the Romish statement of original sin. But out of the crowd of evil consequences, following this fabricated sacrament, which must suggest themselves to the mind of every Catholic and oppress his feelings, when reading the most plausible apologies of Rome, one or two may be selected as subjects of further meditation.

Whatever Romanists* say about the indelible character of Baptism, they are guilty of virtually making Penance a second baptism. Their quotation of “laborious baptism,”† which in the Tridentine statement they apply to Penance, is literally true; it is a laborious and *subjective* baptism superseding the gracious and *objective* Baptism of Christ. If baptismal grace be not forfeited, then no new *sacrament* of recovery is needed; if it be, then the fresh state of grace is dated from Penance, which becomes a new and reiterated baptism. But among Romanists there is no hesitation but that baptismal grace is forfeited. Möhler‡ says expressly, “If any grievous (mortal) sin be committed, then the darkness, the folly of the world, and the unpriestly life, take again possession of the soul; and thereby is communion with God broken off, and the baptismal grace forfeited. Hence, if the sinner wish to be converted from his evil

* Appendix (K). † “Laboriosus quidam Baptismus.”—Cap. ii.

‡ Vol. i. p. 312. Möhler’s writings are not quoted as the symbols of Rome, but as an example of the effect of this Trentism of Penance.

ways, he needs a *new* reconciliation with God, and therefore another sacrament ; and such a sacrament is Penance conceived to be." He bethinks himself, however, that such an account of the origin of Penance is incompatible with the universal practice of it in Rome, and therefore he qualifies it by a statement, that not only for mortal sinners was Penance instituted, but for *all* believers ; " it is an institution of fatherly instruction, exhortation, correction, quieting and solace." This qualification, however, making Penance a sacrament of such *ordinary* importance, is again in direct contradiction to what he says in his chapter on the septenary number of sacraments. In a very florid paragraph, a paraphrase from Thomas Aquinas, and which any English reader of Hutchinson would easily transcend, he makes Penance " an *extraordinary* dispensation of grace, and not to be conceived as a normal principle in the history of the spiritual life ; for otherwise, the fall after regeneration would come to be regarded as unavoidable and necessary,—that is to say, as no sin." And therefore he ranks Penance last, as a sort of complement of the number seven. " But yet it hath been ordained by God's mercy as an extraordinary dispensation of grace ; and *so* the septenary number of sacraments is now filled up."*

This evil exaltation of Penance into the place of Baptism is not the mere opinion of Romanists, but is part of the symbol of Trent, as appears from the application of St. Jerome's remark in the second canon :†

* Vol. i. p. 301.

† " Si quis Sacramenta confundens, ipsum Baptismum Pœnitentiæ

“Whoever confounding the sacraments shall say that Baptism is itself the sacrament of Penance, (as we must of course translate *Pœnitentiæ*,) as if these two sacraments were not distinct, and therefore that Penance is not rightly called a second plank after shipwreck; let him be accursed.” Calling Penance a *second* plank makes nonsense of St. Jerome’s illustration; but it tends to lead away the mind from at once seeing the vast inferiority of a plank to a ship. The passage itself from St. Jerome is not only *primâ facie* against these Romish pretensions of the plank penance, but, if considered, is equally against the notion of baptismal grace forfeited and the necessity of a new sacrament. For the plank itself is *part* of “the shipwreck of baptismal innocence:” there is repentance in the grace of baptism with all its discipline, divine and ecclesiastical, for the baptized sinner: the plank is no *new* raft from the shipwrights of Rome. After all we turn from St. Jerome’s illustration to the scriptural and more catholic and complete figure of the Ark of Christ.

But what is this sacrament of recovery of forfeited grace, which presents a *new* reconciliation? Baptism is all simplicity: it is the ministration of Christ objectively; the witness of the water is simple and direct. This Trentism, on the contrary, of Penance, is the ministration of self. The leaven of popery, the subjective superseding the objective, is at work here. Nay, self supplies the

Sacramentum esse dixerit, quasi hæc duo Sacramenta distincta non sint atque ideo Pœnitentiam non rectè secundam post naufragium tabulam appellari; anathema sit.—Can. 2.

very *matter* of the sacrament. "The* acts of the penitent (says the Tridentine decree itself, chap. 3), viz. contrition, confession, and satisfaction, are the matter, as it were, of this sacrament;" and the Catechism, commenting on this decree, justifies, by a mode of reasoning, from a double meaning of the word *matter*, which if applied to the Two Sacraments would be most profane, the opinion of some, "who hold that *the sins themselves* constitute the matter of this sacrament!"† But the *matter* may be wanting: the contrition may be imperfect; and *attrition*, or the slavish sorrow of fear, is not the *matter* of the sacrament. In the 3rd chapter of the decree the Trentists condemn the sentiments of those persons, who contend that the *terrors*, with which the conscience is smitten, and *faith*, are the parts of Penance.‡ What then must the sacrament fail, if attrition only with confession and satisfaction form the element? In chap. 4, more favour is shown to attrition, in order to get over this defect of matter; it is there called "imperfect contrition," and sufficient with the other members of the sacrament to conduct the sinner to justification.§ And this is done by giving the

* "Sunt autem quasi materia hujus Sacramenti ipsius poenitentis actus, nempe contritio, confessio et satisfactio."

† "With regard to the opinion of some, who hold that the sins themselves constitute the matter of this Sacrament, if well weighed, it will not be found to differ from what has been already laid down; we say that wood, which is consumed by fire, is the matter of fire; and sins which are destroyed by Penance may be also called with propriety the matter of Penance."—*Catechism*.

‡ "Sancta Synodus eorum sententias damnat, qui Pœnitentiæ partes incussos conscientiæ terrores et fidem esse contendunt."—Cap. 3.

§ "Illam vero contritionem imperfectam quæ Attritio dicitur, quo-

absolution of the priest a power of *transpiritualization*; his absolution, meeting attrition, changes it into contrition, and thus the right *matter* is supplied. "Attritio virtute clavium fit contritio." It is not the plan of this inquiry to bring forward the secrets of the confessional, which have been from time to time revealed, and loathsomely recorded in the pages of controversy. It must be with sorrow that we find such a system established and prevalent; it is not with any wonder that we find it popular, and that we read in the state of many people and nations its inevitable effects. In no unkind spirit the poet Goldsmith paints these waters near their source:

"Contrasted faults through all his manners reign:
Though poor, luxurious; though submissive, vain;
Though grave, yet trifling; zealous, yet untrue;
And even in penance, planning sins anew."

THE TRAVELLER.

But what if this attrition be terror only and incapable of change, and what if there be no contrition, what becomes of the *matter* of the sacrament; who is to judge? The 6th chapter of the Tridentine decree provides a judge;* the priest is the judge and his part in the sacrament "is of the nature of a judicial act;" and his absolution is not affected even though he be himself "living

niam vel ex turpitudinis peccati consideratione, vel ex gehennæ et pœnarum metu communiter concipitur, si voluntatem peccandi excludat cum spe veniæ; declarat non solum non facere hominem hypocritam et magis peccatorem, verum etiam donum Dei esse et Spiritus Sancti impulsus, *non adhuc quidem inhabitantis*, sed tantum moventis, quo pœnitens adjutus, viam sibi ad justitiam parat."—Cap. 4.

* "Non est solum nudum ministerium, vel annuntiandi Evangelium, vel declarandi remissa esse peccata; sed et instar actûs judicialis; quo ab ipso, velut à judice, sententia pronuntiatur."—Cap. 6.

in mortal sin." But in this same chapter all confidence in this ministry is taken away by a suggestion that the minister "may not intend to act seriously and really to absolve:"* then the Romish penitent is to judge his judge, nay even the judge's intention. His absolution may be a "joke," and this Romish contrite, or attrite waiting to be transformed into contrite, must not acknowledge a judge thus absolving him in joke, *sacerdotem joco se absolventem*, but must diligently (if he neglect not his own salvation) go in search, with his elements perfect or imperfect of penance, for a priest, who will act seriously; "*aliud seriò agentem sedulò requireret.*" And the very same paragraph, which propounds this faith in the intention of the man as an essential of the sacrament, expressly denies remission of sins to faith in God, without this hopeless process. Doubts enough are there here to prepare for the reception of purgatory, as a complement of the *satisfaction* portion of the matter of Penance. Of this however in its place.

Auricular Confession is another Trentism, which cannot be brought within that *theory of development* which has been invented as the best modern defence of Rome. For it is the *envelopment* of *public* confession within *private*, of many ears in one, of the whole Church in one priest. And what a heavy burden to lay on that

* "*Sacerdoti animus seriò agendi et verè absolvendi desit.*" The Romish penitent, thus directed to judge the animus of his judge, is by the Catechism placed in circumstances least likely to enable him to discover "a joke," for he "is to cast himself down at the feet of the priest, and to kneel at his side, and then to bow his head."

one ! It is impossible to conceive a more wanton exposure of human weakness than in the establishment of such a system, which, *primâ facie*, seems to warrant the truth of every accusation which has been brought against it. What is the system ? A celibate priest is set apart from all visible witnesses for the special purpose of hearing every step leading to deadly sin, from the first enticings of lust, through the multiform conceptions of sin, to its final issue, death. Every process of this wretched gestation is to be confessed to the ear of one, of whom it is not pretended that in all points tempted he has been, *and at that moment is*, without sin. For he is not, as of old, when the priest was consulted as a preliminary to open and public confession, selected for his own well-known gift of continence, and acknowledged victories over the flesh ; but auricular confession is made part of a sacrament, and every priest competent to administer a sacrament must go through this agonistic ordeal of his flesh. And how is he initiated in the functions of such an office ? By an analogy : he is called the spiritual physician ; it is taken for granted that he is a skilful casuist, and his patient, on peril of salvation, must abandon reserve, and detail every emotion of the natural man. And as the bodily physician is often compelled to trace disease of the body to disorder of the mind, so this spiritual physician is at liberty to descend into the flesh in his pursuit of sin, and pass the dangerous confine where the sensual passion became a welcome conception of the soul. And in this awful casuistry, whose intricacies

God alone can search, each crime has not, as in open and notorious sin, its own instrumental member; the adulterous eye, cheered on by the heart, perfects the crime of adultery; the mental rehearsal of lust is an act in the book of judgment. What is not the evil of the published rules and manuals of confessional casuistry—written for the edification and guidance of this auricular priest—written to give him a mock omniscience of every shade and tint of vice, so that he may not only not be amazed at listening to the confession of wicked thoughts as strange, but himself be able, by leading questions, to catechize the secret lust out of the reluctant conscience, and give it more form and substance than the *penitent*, in his own sinful indulgence of it, had dared to give it! But if the leading question of the priest recal no gratified lust to the memory of the penitent, what an evil suggestion, raised from the very depths of Satan, does it not present to the unpolluted mind! It is this system which has produced such works as “Sanchez, Disputationes de S. Matrimonii Sacramento,” and stamped them with the papal imprimatur. And these conversations and cross-examinations are not with the lewd and unclean, but between the priest and the modest of the land; and the plea is a divine right to the utterance of mental debauchery, a sacramental recognition of the language of the brothel. It may be pleaded, that the modest female is no longer subjected to such secret colloquies with celibate priests, that as civilization has modified the outward morals of society, so also the inward scrutiny of confession, and that all the works of confessional casuistry are obsolete,

that confession is now performed in a more perfunctory manner. But this plea is fatal to confession as the declared *part* of a *sacrament* ; if confession be imperfect, how can satisfaction, another part, be enjoined ; and of what use is that absolution, which is declared to be in proportion to confession ? One part of the mystery of the Sacraments of Baptism and the Eucharist is, that they are suited to all times, that there is no change in their objective grace, no modification of their subjective enjoyment ; that they afford no possible pretence of an occasion to the flesh, that their ministers are executive, and the preparation for receiving them belongs to a casuistry, which is known and understood and accredited in the conscience of every member of the Church.

But it may be pleaded, that there can be no evil even under circumstances most trying and dangerous to the flesh, and even though confession be thoroughly wrought out ; for that the grace of the sacrament is sufficient protection, able under the most trying circumstances to quench that electrical power of the reciprocal gallantry of the sexes even in thought. This would be an argument, if brought forward to resist a heathen who should attack an acknowledged Sacrament of the Church, but it is the mere cry of "The temple of the Lord are we !" when brought forward to meet the consideration of evils flowing from a fabricated and fictitious sacrament, against whose fabrication there is a protest in the Church itself, as an outrage upon grace and a daring addition to the two witnessing Sacraments of salvation.

One more evil connected with holding this Trentism

instead of the truths of penitential confession is, that it arbitrarily limits sin to the casuistical knowledge, whatever it may be, of the attending priest. Therefore, gross views of sin can only be held, and the equally gross division into sins mortal and venial. Now the leaven of this system is Manichæan; it considers sin as an objective and positive thing. But sin is not of God, and therefore is not objective, it is subjective only: to him that knoweth to do good, and doeth it not, to him it is sin; and whatsoever is not of faith is sin. To God alone can complete confession be made, because He alone knows what measure of light and grace is vouchsafed to all His saints, and alone knows the mind of the Spirit making intercession according to His will for all, who come short *in their measure* of the glory of God. The most devoted saints, who walk in the light, are most ready to confess their mortal sins against that love, Whom and Whose way they behold, and to bathe continually in the fountain open for sin and uncleanness. What priest can receive such confessions? The sin and its deadliness to the seraphic soul are all unknown to him, the groanings of its confession are unutterable. He may know the laws of sins, catalogues of mortal and venial sins made out by persons of a certain attainment in the spiritual knowledge of sin. But there is the commandment in addition to the law; there is the spiritual application and change of the principle of the law to the peculiar circumstances and attainments of the sinner, and this requires the treatment and the judgment of an omniscient

priest. But this and all confessions are compatible with the truths of confession to God through the Great High Priest, and of mutual confession to fellow Christians chosen in the communion of saints, and also admit of consultation with learned and discreet ministers of God's word and of the absolving Power of the Keys.

The third part of this Trentism, viz. *satisfaction*, is full of contradictory and evil perplexities. It is, with contrition and auricular confession, the *quasi* matter of the Romish Sacrament of Penance, by which the grace of the new reconciliation is conveyed. Of course then the matter of the sacrament is all ready and complete, so that when the absolution of the priest, the crowning act of the sacrament, is given, the penitent is sacramentally blessed. Far from it; the Trentism administers the sacrament and leaves part of the matter to be supplied hereafter; the penitent undertakes to perform hereafter the satisfaction enjoined, to supply the matter of the sacrament, and on this undertaking the sacrament is performed with imputed matter, and is imputed to him as complete, and he receives a qualified absolution. This is directly at variance with the primitive penitential discipline, and defeats its meaning as much as it contradicts its practice. Satisfaction was always performed and completed before absolution was given. The penance was done: the one truth of repentance was kept pure. *Contrition* was the name for *μετάνοια* in the heart in all its full meaning: *Confession* was the same *μετάνοια* speaking forth itself truly and unreservedly: *Penance*

was the same *μετανοια*, showing itself in fruits meet for repentance, making all reparation and restitution to man, and obediently performing every signal act of humiliation and love prescribed by the Church. And when *μετανοια* was considered complete in these three particulars, in will, word and deed, *then* was the absolution given to the penitent, and he was restored to the sacramental communion of the Church and allowed to partake again of the Heavenly feast. It is melancholy to find Professor Möhler labouring in many sections to commend the Italian novelty of penal satisfaction, and only allowing the truth to appear, when it was necessary for him to justify the use of indulgences, as superseding a portion of the satisfaction of Penance. "The most important condition was fulfilled, when the sinner furnished such proofs of contrition, and of newness and holiness of heart, that he seemed no longer to need the special ecclesiastical remedies we have described, and appeared worthy to be released from the temporal punishment." And then he adds in a brief note, as if it were a trifling matter, as if the change of forms were no symbol whatever of the change of things, "In the ancient Church, the absolution was given only after the satisfaction had been performed."*

We shall find what grievous corruptions are involved in this change, when we consider the Trentisms of Purgatory and Indulgences; now we must consider some of the evils almost gloried in as the advantages of the change. It is stated that two expiations are requisite

* Robertson's Möhler, vol. i. 332.

of the sins of the baptized sinner ; one for eternal, the other for temporal punishment. The former is remitted when absolution is given in the Sacrament of Penance ; the other is retained, and the Penance enjoined is by way of *commutation* of the temporal punishment. And, what is almost incredible, our Saviour's words, when imparting the Power of the Keys, are quoted* as the authority for thus loosing and binding *at the same time the same person*, as if He had said whatsoever (not whosoever) sins ye remit and retain,—remit, i. e., eternally, and retain temporarily,—they are remitted and retained ; and had not made the solemn distinction between the free remission of the sins of the penitent and faithful, and the retention of the sins of the impenitent and disobedient.

The fabricated Sacrament of Penance is thus in fact a "Sacrament" of expiation by the sinner himself of part of the punishment due to his sin. The debt must be paid, and it is a mockery rather than a consolation to tell the sufferer that if his work of satisfaction be properly done, it is acceptable by the merits of the Saviour. These sayings of grace, which are profusely quoted in the same decrees of Trent, which leave the sinner to save himself from temporal punishment and the offended Majesty of God, are but paintings of plenty in the midst of famine, a

* Conc. Trid. cap. 8. " De satisfactionis necessitate et fructu habeant autem præ oculis ut satisfactio quam imponunt, non sit tantum ad novæ vitæ custodiam et infirmitatis medicamentum, sed etiam ad præteritorum peccatorum vindictam et castigationem ; nam claves sacerdotum non ad solvendum dumtaxat, sed et ad ligandum concessas, etiam antiqui Patres et credunt et docent."

sound of refreshing water with which the captive must not slake his parched thirst. It is a false witness of the Gospel; it is with exact and mysterious justice found in that system, which has dared to take away the Cup of the Blood of the New Testament, for it denies that "the Blood of Jesus Christ cleanseth from all sin." It denies the article of the faith, "I believe in the forgiveness of sins:" it quenches love, by leaving sins unblotted out, by leaving much not forgiven: it makes the Saviour preach what He does not exemplify, that the Christian is to forgive his brother seventy times seven on his repentance: it makes that repentance vague, protracted, retributive, purgatorial: it makes the Saviour's own prayer, the divine Pater Noster of the Church, justify an unforgiving spirit between man and his brother; it is more ungracious than that worldly forgiveness, which is given with a reserved determination *not to forget*.

Nor is the expiatory satisfaction of this Trentism less an offence against philosophy than it is against grace. Its metaphysics are false and unscriptural. Neither its framers nor its commentators seem to suspect that there is a higher meaning of the word *eternal*, than the vulgar one of an endless duration of times. We find the same materialism here as in Mahometanism and Calvinism. The moral and *present* meaning of eternal is unknown. And yet our Blessed Lord plainly intimates this meaning to all, who can believe that there are sounder metaphysics in the Divine Word than in the writings of Locke and his followers. "This is life eternal," says the Logos

(St. John, xvii. 3), "that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." Agreeably with this definition, the remission of the eternal punishment restores the penitent to his *eternal* privileges; the fear of *eternal* destruction from the presence of the Lord is cast out: there is nothing to interrupt that *knowledge* of God, in which standeth eternal life. Eternal forgiveness or the forgiveness of the eternal debt must extend to all the feelings and faculties, by which eternal life is taken hold of; necessarily therefore must eternal remission include all temporal and all other qualities of forgiveness. If there be any *reserve*, it cannot be eternal. A forensic imputation of distant forgiveness to be enjoyed after the cessation of present unforgiveness, has nothing to do with the eternal life of Christ, and is founded on the same conception of eternity as the Antinomian forms, who, wallowing in *present* lusts, looks to enjoy *eternal* salvation at a distant period. This is not the eternal life, which consists in the knowledge of Him that inhabiteth eternity, and of the grace of our Lord Jesus Christ, which bringeth salvation. This imputation of the carnal notion of *eternity*, which appears in this Trentism of an eternal forgiveness reserving a temporal unforgiveness, ought not to be the blunder of divines, who are so earnest in protesting against imputed righteousness, who identify justification with sanctification, who insist on the instant and present realization of the gift of righteousness in the subjective holiness and sinlessness of the receiver. But here, instead of the

realization of present peace and enjoyment of forgiveness in the gift of eternal remission of sins, the penitent is left in a lingering, doubtful, purgatorial work of chronic unforgiveness until the date of the so-called *eternal* remission. Nor can it be pleaded, that the soul may be in eternal forgiveness while the body is expiating the reserved unforgiveness in time and space, for the temporal reserve is endowed with a Purgatory, when the body is sleeping in its resurrection bed, the far more gracious lot of the two. The Primitive Church was guiltless of this unphilosophical error, inasmuch as she gave absolution when she believed the repentance genuine in will, word and deed, after the temporal Penance was performed:* her loosing was *bonâ fide* absolution, on earth and in Heaven. This Tridentine mixture of absolution with relegation is as degrading to the absolving authority of the Church, and the Power of the Keys, as it is to the forgiveness of sin and the cleansing efficacy of the Blood of Christ.

One more evil in this Trentism must be mentioned, which, if honestly considered, would make Romish Penance intolerable to a pious and faithful mind. Be it granted, that the penitent must appease by expiatory deeds of Penance the offended majesty of God, who has *reserved* a certain degree of inferior or temporary punish-

* Dr. Wiseman here leaves his master and ventures to assert, "there are the strongest reasons to believe, that, in most cases, Absolution preceded the allotment of this Penance, or at least that it was granted during the time of its performance; so that all or much of it followed sacramental absolution." The "strongest reasons" are not adduced.

ment appropriate to the guilt which had been incurred, and that on this part of the punishment *satisfaction* can be made to God.* Now deeds of expiation towards God are very different from ecclesiastical Penances enjoined for helping repentance and for so manifesting it, as to remove scandal from the congregation. The only model of Atonement is that of the Lamb of God, unless we are led away by the *mis-interpreted* letter of the types and shadows of the law. It was no arbitrary Penance which wrought out that great satisfaction; the course of Providence was not changed, the passions and the iniquity of men were permitted in the lawlessness of their own will to spill the blood of Him, whom it pleased the Father to bruise, and whose soul was made an offering for sin. Why then does Rome take the mode of her temporary expiation unto God out of His hands? why commute it into an arbitrary Penance, which is in so many cases supposed to be finished in Purgatory? Surely Rome does not wish to pretend to have fabricated Purgatory; she must consider *that* place of torment the creation and the dispensation of the Lord. Nor can she plead, that the Lord fails in requiring this expiation, and in determining to exact it; for she pretends to be more merciful than He, and that whereas He would require the uttermost farthing, she graciously commutes it into a smaller satisfaction. Dr. Wiseman, writing as an apologetic Romanist, calls her Penance "a tribunal, which has the power of forgiving guilt, and substituting a *smaller*

* Wiseman, Lecture xi. p. 41.

satisfaction to the majesty of the offended.”* She supposes that a *temporal* satisfaction shall be paid according to the will of God ; nay, though she professes to commute it and to abate its terrors, yet when the Lord Himself holds the rod, and manifestly keeps the case in His own hand, she considers this means of expiation directly from God,—an amazing proof of His love ! In chap. ix. of her decrees on Penance and its works of satisfaction she teaches “ that so great is the divine munificence that we are enabled to make satisfaction to God the Father through Jesus Christ, not only by punishments voluntarily undertaken by ourselves for the purpose of expiating sin, or imposed at the will of the priest according to the degree of guilt, *but also, which is the greatest proof of love, by temporal chastisements inflicted by God and by us patiently endured.*”† She echoes in her Catechism what she thus states in her decrees of the infallible efficacy of God’s own mode of expiation by chastisement, saying, “ the faithful are to be particularly reminded that afflictions coming from the hand of God, if borne with patience, are an abundant source of satisfaction and merit ;”‡ and when she pleads for the efficacy of works of supererogation she expresses her fears that

* Lecture xii. p. 73.

† “ Docet præterea tantam esse divinæ munificentiae largitatem, ut non solum pœnis sponte à nobis pro vindicando peccato susceptis, aut sacerdotis arbitrio pro mensurâ delicti impositis, sed etiam, quod maximum amoris argumentum est, temporalibus flagellis à Deo inflictis et à nobis patienter toleratis, apud Deum Patrem per Christum Jesum satisfacere valeamus.”—*De Operibus Satisfactionis*, cap. ix.

‡ Catechism, p. 292.

“ without them all our penitential and satisfactory works are inadequate and incompetent to the discharge of the debt due from us to the divine justice.”* Well may Rome feel a misgiving of the efficacy of her commuted satisfaction; well may she tremble for the acceptableness of the sacrifices which she herself provides as sin-offerings and trespass-offerings to the offended Majesty of divine justice. And yet this misgiving is fatal to Penance as a *sacrament* and to satisfaction as part of its *matter*. What a hideous load on the conscience of a Romish penitent made up of the incomplete penances and questionable commutations of his annual or more frequent confessions! And this load increased by the doubtful *intention*, or possible jocoseness, or incompetent authority (incompetent, if perchance the offence be a *reserved*† case) of the officiating priest! Purgatory seems expressly provided to receive the Romanist weighed down by this load of his own and his confessor’s unrighteousness: the truths hidden by Purgatory will convey a more hopeful instruction. In Purgatory, moreover, satisfaction, though the *matter* of a sacrament, is subject to further change and commutation. The Romish dogmas of meritorious prayers for the dead, substitution of merit, indulgences, are there made further purgatorial

* Instructions for the Grand Jubilee, p. xviii. London, 1826, quoted in Cramp’s Text Book of Popery.

† Priests have no efficacy if they dare to handle “atrociora quædam et graviora crimina,” which are reserved for the Pope, unless in the near approach of death, “extra quem articulum sacerdotes nihil possunt in casibus reservatis.”—*Trent Decrees on Penance*, cap. vii.

of the debt due to divine justice ; and permanent among these means of shortening the lingering expiation of Penance are masses for the dead, and here at last peeps out a truth from amidst the sad and evil corruptions of this Trentism of satisfaction, the truth, namely, that *the Eucharist is connected with the forgiveness of sins, that it is the true and definite Sacrament for the truly penitent*. Disfigured as the truth is, it is refreshing amidst these many idols of subjectiveness with which the fabricated Sacrament of Penance abounds, to meet with a memorial of the Sacrament of that sufficient sacrifice, oblation and satisfaction, which speaks the peace of God to the penitent and believer.

One more of the evils of this Trentism shall be briefly mentioned from the many which crowd upon the mind of every one who examines the subject : and indeed the attentive reader will consider the evils here pointed out as only specimens, and will not only increase the list by his own reflections, but from the noble works of Allix and the other Catholic controversialists of our Island Churches, who have protested against this Trentism of Penance. There is the evil of the palpable unprofitableness of the works of satisfaction enjoined by Romish priests. We need not prove this unprofitableness from the nature of the bodily exercises prescribed in the darker regions of Rome ; it is inevitable with their highest and best works of satisfaction recommended in their Creed and Catechism, viz. prayer, fasting, and almsgiving. Now these three Christian exercises can never be in excess or supereroga-

tion but when they become sinful by marring the symmetry of the life of grace. What day, what hour, what moment can spare its own prayer to become an expiatory deed for the past, without the transgression of the precept "to pray without ceasing," and without leaving itself denuded and chargeable with the sin of omission? The Christian's whole life of faith is one *prayer*, which word best expresses his habitual sense of his own and his brethren's subjective helplessness; and ejaculations and private and domestic and public supplications are but the vocal forms of that Spirit of grace and supplications always abiding and always interceding in the saints of God and the members of Christ. To suppose that any multiplication of these forms, even though the Pater Noster itself be chosen, could possibly be made a satisfaction to divine justice for any portion of past offences, betrays a most lamentable ignorance of prayer and a despite of the Spirit of grace and supplications, and shows how powerfully the worldly leaven of materialism must affect the enjoiners and the performers of such an expiation. In the penitential discipline of old, prayer was enjoined as a wholesome prescription for the penitent himself, as a means of repentance and faith and hope and love; and also, it was enjoined from the conviction that there must have been a quenching of the Spirit of grace, and a neglect of prayer, or an idolatrous repetition of its forms, when the sin was committed and the spiritual sickness incurred, which made the prescription of greater fervour in prayer salutary and needful.

Nor can *fasting* be considered expiatory of past offences but in the same ignorance and under the spell of the same evil materialism. As in prayer, so in fasting, there is the spiritual truth, and then its formal manifestation. There is the inward continual abstinence from evil and from all appearance of evil, and there is the outward occasional abstinence from meats and drinks, which by their supply of refreshment and strength to the body, present its members in a physical capability of becoming instruments of unrighteousness. There is, moreover, an outward abstinence which is continual: the Christian dispensation, from the Ascension of our Lord Jesus Christ to His coming again, is a continual fast. Christ can no longer be known after the flesh; He is no longer bodily present to the senses; the Bridegroom is taken from us, and we must fast in these days; we have not seen, and we must attain to the blessing of believing without vision; we have not seen, the heavens contain the desire of our eyes, and yet, thus fasting, we love. A fast this, the spiritual enjoyment of which is unheeded by the disciples of Transubstantiation, and the blessing lost by the indulgence of a sensuous phantasy.

But, to recur to outward *occasional* abstinence, which is used for Romish satisfaction; as meats and drinks make the members of the body physically capable of being made instruments of unrighteousness, so also of active holiness and labours of love; and, therefore, extreme fasting, whereby the body became attenuated and enfeebled, would disable it materially in its Christian functions. There is also a superior ecclesiastical limit to

fasting, which may not be transgressed by any special penance for the purpose of Romish expiation; the transgressor, instead of blotting out his guilt by the mortification of his body, would be, in the opinion of St. Ignatius, a *Χριστοκτόνος*, if he fasted, e. g. on the Lord's Day. Can he altogether be free from the charge, who, when called, as every Christian is, to the Great Feast of Atonement and Satisfaction, abstains, while he would feast his own wrathful fears of divine justice unappeased on the dry husks of the efficacy of his own bodily abstinence? To suppose that any extraordinary observance of abstinence from meats and drinks—an abstinence which is necessarily but a *limited* negation, and which requires more than medical skill to estimate in every case its self-denial—could possibly be made a satisfaction to divine justice for any portion of past offences, betrays an utter want of spiritual discernment and ignorance of the meaning of the truth. To the ancients such a misuse of fasting would have been at once denounced as an attempt to make the *refraining* from fresh offences an expiation for past guilt, for of fasting St. Chrysostom says, “The value of a fast is not the abstinence from meats, but a departure from transgressions;” and Theodoret, “God respects not the fast, but the abstaining from iniquities.”* In penitential discipline bodily fasting was and still is wisely prescribed as an wholesome exercise for the penitent himself; not only, among other advantages, to clear his vision of the exceeding sinfulness of sin, but inas-

* Chrysost. Hom. iii. ad Pop. Ant.; Theodoret, cap. iii. Jonæ de Ninev. Jejuniis, quoted by Suicer.

much as the flesh could not have been in subjection to the spirit when the offence was committed, a denial of the usual meat and drink becomes a wise and salutary precaution against further desecration of the body. If, however, the filthiness incurred be of the spirit rather than of the flesh,* if the transgression be more in the pride of Satan's rebellion than after the similitude of Adam's sensual disobedience, then would the injunction of extraordinary bodily abstinence be as unwise as pouring oil upon flames; a dispensation from even the ordinary abstinence would be a far more salutary prescription, as bringing down the sinner from spiritual wickedness in high places to the more humble and homely and un-fiendish temptations, which are common to man, to the meekening sympathies of the Cross.

The Romish corruption in this Trentism of *almsgiving* into a deed of expiation of any portion of past guilt, requires no exposure; it is, like heresy, self-condemned. The most beneficent of the saints of God, as they give thanks unto Him for being permitted to enjoy the Saviour's blessing,—“It is more blessed to give than to receive,”—find the limits of their almsgiving the limits of their enjoyment; their “left hand knoweth not what their right hand doeth,” and those limits are sometimes required to be pointed out by the sterner voice of Christian prudence, and the divinely sanctioned claims of fleshly membership. But almsgiving for expiatory purposes is no almsgiving, is no giving to others; self and self only is to be relieved; exemption from chastisement in or out of the

* 2 Cor. vii. 1.

body is to be purchased. Inasmuch as many offences are committed in consequence of brotherly love waxing cold, it is a wholesome prescription to such penitents, not only that they use all the means permitted them for mitigating to their brethren the consequences of their past neglect,* but that they in watchfulness and prayer avail themselves in future of every opportunity afforded them of doing good to all men, and especially to them of the household of faith. The corban of the Pharisees of old had, at least for its end, the aggrandizement of the Temple; the Romish corban, which has spoiled the provision of so many households,† has for its ignoble end a superstitious selfishness, “a charity which begins and ends at home.”

No wonder then, that though prayers, fasting and almsgiving are mentioned in the Tridentine Creed and Catechism‡ as the usual works of satisfaction to the divine justice in the Romish Sacrament of Penance, yet that self-inflicted and strange and elaborate penances have always

* It may be also the consequences of their past injustice and rapine. Our Saviour, while charging the Pharisees with such ravaging or rapine, tells them that their possessions can only be clean to them by giving alms; St. Luke, xi. 41. This purifying process may not be transferred from the possessions to the possessor, as if alms were expiatory. Not ye are clean, but all things are clean to you.

† 1 Tim. v. 8.

- ‡ “Si quis dixerit, pro peccatis, quoad pœnam temporalem, minimè Deo per Christi merita satisfieri pœnis ab eo inflictis et patienter toleratis, vel à sacerdote injunctis, sed neque spontè susceptis, ut jejuniis, orationibus, eleemosynis, vel etiam pietatis operibus, atque idè optimam pœnitentiam esse tantùm novam vitam; anathema sit.” Can. 13, *De sanctissimo Pœn. Sacramento*. It is curious to observe how, in this anathema, faith, patience, obedience, fastings, prayers, alms, and works of piety, are not treated as the elements of a *new life*, but as opposed to it.

been more popular and more approved. The imitations of Simon Stylites are in the greatest odour at Rome. And this preference witnesses to the truth of what we have been pointing out, that prayer and fasting and almsgiving, three of the exercises of every Christian, cannot honestly be perverted into deeds of expiation. As the Trentism of satisfaction for the temporal punishment of guilt throws the Romanist *in that particular* out of Christianity into Gentilism, the self-tortures of heathens, convinced of sin and ignorant of the reconciliation, must be expected to recur; and they do recur: in the lives of the Romish later saints they are abundantly recorded, and by all who walk in the same devious and unhappy path of heathenism are wondered at and admired; and, in a zeal, which may arise as much from a disinclination to practise the same tortures as from credulity, are eagerly believed to be piacular of guilt, even to the degree of vicariousness and supererogation.

EXTREME UNCTION.

As in all the other Romanisms so the reaction against Extreme Unction has been and still is one of its many evils; the casual protest against this fabricated sacrament makes it more difficult for spiritual Protestantism to gain a hearing in witnessing for the hidden truth. The departing Christian's meek and quiet repose, in his obedient and loving conformity to the Church, has been broken by the cry of "No Popery!" for which Rome is justly chargeable. The falling asleep in the mother's lap and

feeling in her loved embrace the support of the everlasting arms, in full assurance that she is the Church of God and the Spouse of Christ, and that as truly as she takes into her holy and hopeful care the mortal body, ministering angels convey from her very arms, with dimissory messages of love and joy, the son of glory to the Everlasting Father, absent in the body, present with the Lord: they, who have long listened to error and to error controverted, are dull of hearing this happy truth; the mother's name may not be named at what is called the bed of death, which is often made the season rather of an extreme protest against Extreme Unction, and the hour of examination in Scripture and in recollections of grace; and every unconscious struggle of the body is expected to complete the last agonistic confession of faith.

A more direct evil of holding this Trentism is, that the visitation of the sick is made the visitation of the dying, and only when the physician of the body despairs, is it thought right to summon those, who watch for the soul. The appearance of the priest must be to the Romanist as of a messenger of death about to anoint his body for the burial, and the uppermost thought must be whether there will be ministered unto him what the Church of Rome calls "the sacrament of the dying." The efficacy of that blessed viaticum, the Communion of the Body and Blood of Christ, is virtually gainsayed by the institution of this fabricated extreme sacrament; and the Eucharist, and the absolution of the penitent previously to communion, are treated as means merely to the end of the great and crowning ceremony of *Extremè Unction*. It is the

crowning act of the whole Christian life, says the dogma of Trent, which life ought to be a perpetual penance, and this Extreme Unction is *consummativum* of Penance.* And yet so uncertain is its efficacy, so far from being a *consummation* of Penance, that Purgatory follows on Extreme Unction and waits to satisfy the non-consummated Penance. This is the first contradiction in the decree of Trent, which is indeed full of them; Rome declares that our Saviour instituted Extreme Unction as a defence against Satan in the hour of death; the ancient canon of Nice declares, "Upon this very ground was it provided that all dying men might have the holy Sacrament of the Eucharist, the great defence in that dangerous hour, when the Devil is doing his worst and last."†

Another contradiction is in the institution of this Trentism: they had agreed that our Lord instituted it Himself, when, as is recorded in St. Mark's Gospel, (ch. vi., v. 13), the disciples sent forth by Him anointed with oil many that were sick, and healed them." But then one of the assembly reminded them that this institution would too palpably contradict the statement that priests only can administer a Sacrament, and that those disciples, who then anointed with oil, were not yet consecrated priests. But the allusion to oil in St. Mark's Gospel

* "Sacramentum Extremæ Unctionis non modò pœnitentiæ, sed et totius Christianæ vitæ, quæ perpetua pœnitentia esse debet, consummativum existimatum est a Patribus."—*Doct. de Sac. Ext. Unct.*

† Quoted by Bishop Sparrow, Nic. Can. 13. Rationale of the Communion of the Sick.

was too valuable to be given up, and therefore they preferred retaining the contradiction in a modified form, and instead of "*institutum*," the word "*insinuatum*"* occurs in the first chapter of the decrees.

Another contradiction occurs in the next chapter, which treats of "the effect of this sacrament." This effect is the unction of the Holy Spirit, hereby conveyed, which wipes away whatever faults remain to be expiated as well as the relics of sin;—and sometimes in this Extreme Unction the Romanist obtains the healing of his body, when it is expedient for the salvation of his soul.† These last words, which are evidently introduced as a constrained homage to the passage in St. James's Epistle, are opposed to all that goes before. The whole life is declared to be a Penance, and Extreme Unction is the consummation of that Penance: it is also called the Sacrament for fortifying the *end* of life, as all the other Sacraments are for the *duration* of life. Afterwards, in the third chapter, which treats of the *time* of administering Extreme Unction, it is declared to be specially given to those, who appear to be in articulo mortis, (in

* "*Instituta est autem sacra hæc Unctio infirmorum, tamquàm verè et propriè Sacramentum Novi Testamenti, à Christo Domino nostro, apud Marcum quidem insinuatum, per Jacobum autem Apostolum ac Domini fratrem, fidelibus commendatum et promulgatum.*"—*De Institut. Sac. Ext. Unc.* cap. i.

† "*Res etenim hæc gratia est Spiritus Sancti: cujus Unctio delicta, si qua sint adhuc expianda, ac peccati reliquias abstergit; et ægroti animam alleviat et confirmat, magnam in eo divinæ misericordiæ fiduciam excitando: quâ infirmus sublevatus et morbi incommoda ac labores levius fert; et tentationibus dæmonis, calcaneo insidiantis, facilius resistat; et sanitatem corporis interdùm, ubi salutis animæ expedit, consequitur.*"—Cap. ii.

exitu vitæ constituti), and hence it is declared to receive its name,—the Sacrament of the dying, *Sacramentum exeuntium*. When therefore it is made a gift of healing it destroys its very institution as the consummating act of the whole life of Penance, as the sealing and anointing all the organs of sense which are the places of concupiscence in the body, as the viaticum for the passage of death, as the *Extreme* Unction. The framers of the Tridentine Catechism seem to be confounded by these contradictions, this confusion of miracles to the soul with miracles to the body, of the Gospel of the uncircumcision with the Gospel of the circumcision, committed to St. James, and in their confusion publish fresh contradictions.

In contradiction of the declared end of “the Sacrament” the Catechism apologizes for the healing of the body not being effected by teaching, that it arises, “not from any defect of the sacrament, but from weakness of faith on the part of him by whom it is received, or of him by whom it is administered; for that the Evangelist informs us that our Lord wrought not many miracles amongst his countrymen because of their incredulity.” Then again, to contradict this plea of death occurring through defect of faith, the Catechism concludes, that “Christianity, now it has taken root in the minds of men, stands less in need of the aid of such miracles in our days than in the early ages of the Church.”

A more clever contradiction is given by the Catechism to the decree, which declares that *Extreme* Unction

wipes away all unexpiated and remaining sin. The Catechism was an afterthought of the Council, and the Catechists might well feel puzzled to reconcile this utter clearance of guilt with the Trentisms of Substitution, Indulgence, and Purgatory. Therefore, the Catechist reduces the power of the sacrament, limits its effect, and labours to place it in its due position as a sacrament for *venial* sins. "Its *primary* object is not to remit mortal sins: for this the Sacrament of Penance was instituted, as was that of Baptism for the remission of original sin."* But clever as this contradiction is for the comfort of those, who examine the subject superficially, or with a morbid credulity of Romish optimism, it is no less peremptory; and it is questionable whether the Catechist be not liable to one of the anathemas which the Tridentine Fathers so plenteously cast forth from their favourite Mount Ebal: "Canon 2. Whosoever shall assert that the sacred unction of the sick does not confer grace, *nor remit sins*, nor *alleviate* the sick, but that this had ceased, as though the grace of effecting cures had *only formerly* existed; let him be accursed." The suggestions of applying the sacrament to venial sins, sins pardonable *per se* or within the general grace of the covenant, and of there being less need of miracles and therefore less expectation of them, are suggestions of no little danger, if the letter and spirit of the canon were in full force. Professor Möhler shows more clever-

* Catechism, 301. The word *primary*, thus making *mortal* sins secondary to *venial*, is worthy attention.

ness than the Catechist, though he is equally contradictory of the Council. He omits all reference to the probability or improbability of the gifts of healing, all reference to the remission of sins, mortal or venial, and contents himself with giving a very sketchy and declamatory rationale of Extreme Unction as a mere sedative in the hour of death. "If in the violent obstructions of bodily organism the foe of earthly life manifests himself, so Extreme Unction imparts strength and consolation—warning us that in every case the real man is redeemed by a higher power; and this especially, in the approaching dissolution of the bond between body and soul, never fails of its effect."* The contradiction, however, of the Tridentine Assembly is more fatal, because it is a contradiction in theory and rationale. For the professor, after this account of Extreme Unction, passes on to Penance as a complementary and extraordinary sacrament, only to be reckoned last, and no normal principle of spiritual life; for "otherwise the fall after regeneration would come to be regarded as unavoidable and necessary—that is to say, as no sin." When we remember that the decree of Trent expressly makes Extreme Unction a rider of Penance, and indeed its *consummating ceremonial*, we must be constrained to confess that the decrees and canons of the Council can be but slightly studied by modern Romanists, and that their modern Apologists, unconsciously subdued by the truths struck out in controversy, stand in the same ratio to their Creed and Catechism, as the later heathen philosophers,

* Vol. i. p. 301.

penetrated by the Gospel's light, to the unenlightened sages of the times of ignorance.

ORDERS.

The violent reaction against the Romish Sacrament of Seven Orders, one of which is made to include both bishops and priests, is one of the subtle evils resulting from this Trentism. To bear witness to the Divine embassy and Apostolical succession and a valid ministry of the clergy, and to the truths therein involved, incurs with the carnal Protestant the suspicion of holding the Romish *Sacrament of Orders*, and therefore it is considered a faithful duty to suspect and lightly esteem the Apostolical Orders of the Catholic Church.

A more direct evil connected with making Orders a sacrament is, that the pretension being false, every effort has been used (as is always the case) to make it appear true; the priesthood has been so transcendently elevated and the laity so depressed, that the Church became a common and peculiar name for the clergy. The character or mark, which the sacrament is supposed to imprint upon the soul of the ordained, sets him far above the laity: true they are indelibly marked in Baptism and Confirmation, but their mystic characters may never really be imprinted, for they are dependent for their efficacy upon the *intention* of the minister. If however we carry the uncertainty of this *intention* through all the sacraments, inasmuch as Orders are made a sacrament, there is as much uncertainty in the validity of Orders as of any other sacrament, and this third indelible character, which

is intended for the pre-eminent distinction of the priesthood, is as little to be relied on as the first and second internal marks of Baptism and Confirmation.

The evil of this pre-eminence of the priesthood above the laity, is not that it is offensive to the latter, but that it is palatable to them. It fosters the notion that religion is a code of appointed services, and not a life of uninterrupted sacramental communion with God in the face of Jesus Christ. Superstitious reverence is readily paid to an exclusive priesthood and to *religious Orders* by those, who have no notion of realizing the Christian priesthood and the heavenly-mindedness of the sacramental life of true religion. They will receive repeated absolution with voluntary humility from priests, for formal deliverance from sins, which they have no intention of nailing internally to the Cross before God. It has appeared a paradox to many to observe offences, grossly and habitually committed against the laws of the land and the courtesies of society, by those who are most remarkable for deferential and indeed abject homage to the priests and to all their functions. Such persons make their religion vicarious and representative; they strip their own souls of the undeveloped germs of sacramental life, and heap them gladly upon their priests; they draw back and worship them at a distance. All their thoughts of meekness and love are centred there. They set up an image of priesthood, and would make the workings of its multiplied machinery compensate for the living realities of the Royal Priesthood of every Christian. It is true the Tridentine Ca-

techism corrects the denial of the Creed, "that all Christians promiscuously are priests of the New Testament,"* by allowing an "internal priesthood to all the faithful baptized, particularly to the just;" but the holy liberty of the internal priesthood has been practically so invaded by the "external," that it has been lost sight of as *the end*, to which the latter is but the ministering means.

MATRIMONY.

To live the life of Christ and to live in and by Christ are realities of the kingdom of the glory to be revealed as well as of the kingdom of grace that now is; they are *ends* which repose in the glory of God; and therefore we may at once see why Baptism and the Eucharist, which impart and represent these unspeakable blessings, are the two great Sacraments of the Church of Christ. Now of Matrimony it is expressly revealed, that "in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven:"† by classing therefore Matrimony as a sacrament with the Sacraments of Baptism and the Eucharist, the temporal fitness of a holy ordinance is confounded with the final dignity of the sacramental means of life eternal. And the confusion in this, as in the other fabricated sacraments, does its evil work of hiding the gift of eternal life‡ and the divine witness of the water and the blood. It bears with it however its own condemnation; for

* "De ecclesiasticâ hierarchiâ et ordinatione."—Cap. 4.

† St. Matt. xxii. 30.

‡ 1 St. John, v. 8—13, inclusive.

nothing can well be more feeble and contradictory than the reasons, which the selected divines who drew up the Trentism of the Sacrament of Matrimony allege for their justification. Marriage is declared to be a sacrament because Christ by His death has merited the grace which perfects the natural love of that estate. And what particular of this *amor naturalis* has He not so perfected? Why not for the same reason make a Sacrament for filial affection? The same Saviour, who manifested His love for the Church by giving Himself for it, revealed in the same act His filial obedience of perfect love, perfected "the natural love" which was felt by Isaac to Abraham at the Mount of Sacrifice. The Tridentine assembly felt themselves in a difficulty, out of which the use of the word "*insinuated*" instead of "*instituted*" could not extricate them; for it was too well known that Matrimony was an ordinance of God from the beginning, and that the Word Himself before His incarnation had instituted it in the time of man's innocency, and had honoured and sanctified it by His first miracle of His incarnation. They contented themselves with simply asserting that "Matrimony, in the Evangelical Law, excelled, through the grace of Christ, the ancient marriages;"* and quickly proceeded to anathematize in more diffuse and angry language the fancied impiety and madness of their adversaries. The framers of the Catechism, conscious doubtless of the feebleness of the assertion,—a feebleness not strengthened by the greater proportion

* "Matrimonium in lege Evangelicâ veteribus connubiis per Christi gratiam præstat."—*Doc. de Sac. Mat.*

of railing accusation and anathema,—endeavour to give a philosophical turn to the assertion, and further degrade ancient marriages into a “natural contract, whose object was the propagation of the human race,” and proportionably elevate their new sacrament “as intended for the procreation and education of a people in the religion and worship of the true God and of our Lord Jesus Christ.” There is no apparent feebleness in this theory, but it is false. It betrays utter ignorance of the holy strictness of marriage and the solemn dedication and education of children recorded in the Old Testament. It would be a libel if applied to the marriages and progeny of the heathen. It nullifies the whole existence of the peculium of God in Seth and his seed, in Abraham and Jacob. “I know him” (said the Lord of Abraham), “that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment;” * and the Book of Deuteronomy is full of the most earnest charges for the religious instruction of every rising generation. Such was the sanctity of marriage, that the Lord revealed Himself to His peculiar people as their Husband and Head, and their neglect of His peculium, and turning to the idolatry of the nations, was denounced by His prophets as *adultery* against the Lord. And not only were the children of his people a holy seed, and entitled to the privileges of the Covenant,—even though, as in the case of Timothy, there was but one holy parent,—but there was also the peculiar holiness around all the children of promise arising from the ex-

* Gen. xviii. 19.

pectation of that Seed of Abraham, in whom all the nations of the earth would be blessed. Can we reconcile this Tridentine theory with the birth of the Saviour Himself, born under cover of those ancient marriages which they thus degrade, while they make a saint and a mediator of His reputed father, whose sacred fame arises from his participation in one of those marriages, the issue of which they make out to be without God in the world? Nay, the very expectation of bearing the Seed of the woman gave a peculiar dignity and an ardent mystery to all pre-Christian marriages within the peculium; and we may consider much of that attachment to virginity in the Christian Church, which did not arise from a misconception of our Lord's words recorded in the 19th chapter of St. Matthew's Gospel, or from the application of St. Paul's advice to all times, which he intended for his own times and the then present straits and circumstances of the Church, to be not only a sensual witness of the spiritual truth of the espousals of the believer as a chaste virgin to Christ, but also a direct witness of the fact that "the Seed of the woman" *has* been born in the flesh, and that marriage has therefore passed, as it were, its epoch of interest, and lost its universal desirableness to all the sons and daughters of the people of God.*

* If the inquirer after truth is anxious to compare Marriage under the Old and New Testament, and to see the extent of the corruption of this Tridentine theory, he will find much help from "Dodwell's Reasons against Marriages in different Communions;" he will have to trace how the sanctity of Marriage, marred by the intermarriages of the holy seed, the children of Seth, with the posterity of Cain, and witnessed by the ordinances and precepts of holy patriarchs and prophets

But in fact the contradictions of this Trentism make it superfluous to point out further the evils of holding it instead of its hidden truths. For whoever sets himself to obey it, and determines to treat Matrimony as a *sacrament*, according to the definition of Romanists themselves, finds himself accused by the same canons which decree the formation of the sacrament. For instance, if any one, treating it as a divine sacrament, should on that account protect it from being disannulled, except by the Divine Word, he is, by Canons 3, 4 and 6, in return for his dutiful protection, unreasonably accused.*

But while all possible subjective interferences with this Sacrament of Marriage are to be allowed to the executive of Rome, the divine canon of divorce, ratified by our Saviour,† is, under an anathema, peremptorily set aside. The guilt of adultery is punishable not in the criminal, but they are the criminal adulterers by this

and lawgivers, reflected even among the heathen, was cleared from its pollutions by our Saviour, and restored by Him to its original purity, so that Christians, who marry in the Lord, enjoy all that sanctity in the full light of the Marriage of the Lamb with all its mystic joy unfolded.

* Can. 3. "Si quis dixerit, eos tantum consanguinitatis et affinitatis gradus, qui Levitico exprimuntur, posse impedire matrimonium contrahendum et dirimere contractum: nec posse Ecclesiam in nonnullis illorum dispensare, aut constituere ut plures impediunt et dirimant; anathema sit."

4. "Si quis dixerit, Ecclesiam non potuisse constituere impedimenta matrimonium dirimentia vel in iis constituendis errasse; anathema sit."

6. "Si quis dixerit, matrimonium ratum, non consummatum, per solemnem religionis possessionem alterius conjugum non dirimi; anathema sit."

† St. Matthew, v. 32.

Trentism, who, putting away their wives or husbands for the cause of fornication, marry again. After all the changes of the canon law of divorce, introduced by the various emperors of Rome, it is wonderful to find the crime of adultery, which none of those changes dared to treat but as the destruction of marriage, thus absolved by the modern Church of Rome.* The early Church might be charged with too enthusiastic an obedience to the Divine Law; they were eager to apply our Saviour's cause of fornication, to all adultery, spiritual as well as physical; † modern Rome seems to feel a curious sensitiveness ‡ for adultery, and would not be reminded that the adultery of a Church dissolves her union with Christ; she shrinks instinctively from bearing any witness to "the judgment of the great whore, that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication."§

But whatever value Romanists attach to the grace of their sacrament, there are no greater impugnors, no more earnest rejecters of it, than themselves. Celibacy is en-

* Can. 7. "Si quis dixerit, Ecclesiam errare, cùm docuit et docet, juxta Evangelicam et Apostolicam doctrinam, propter adulterium alterius conjugum matrimonii vinculum non posse dissolvi; et utrumque, vel etiam innocentem, qui causam adulterio non dedit, non posse, altero conjuge vivente, aliud matrimonium contrahere; mœcharique eum, qui dimissâ adulterâ aliam duxerit, et eam quæ dimisso adultero alii nupserit; anathema sit."

† Bingham's *Antiquities*; *Divorce*.

‡ See Bishop Davenant on Colossians, iii. 5, by Allport.

§ Rev. xvii. 1.

joined in their ninth canon, and in the tenth it is eulogized as preferable and more conducive to happiness than matrimony.* Now if, as the Catechism of Trent allows, "This sacrament is a sacred sign of the holy union that subsists between Christ and His Church," and a sacrament is not a bare representation, but seals and conveys the inner blessing, which it represents, celibacy becomes the loss of the holy union betwixt Christ and His Church, and the eulogy of celibacy becomes in like manner a presumptuous contempt of that union.

Melancholy indeed is it to find such things so treated; but what can be said of these Canonists, who decree that marriage is a sacrament, when we know them to be practically ignorant of all its spiritual instruction to the faithful, and of its honour and purity in the Church of Christ. For what word is it that they set in antagonism to marriage? Even chastity, *castitas*; a vow of *celibacy* is called a vow of *chastity*. How refreshing to turn from this evil tissue of false theology and indelicate and contradictory dogmatism to the treatment of marriage, that

* 9. "Si quis dixerit, clericos in sacris ordinibus constitutos vel regulares, castitatem solemniter professos, posse matrimonium contrahere, contractumque validum esse, non obstante lege ecclesiasticâ vel voto; et oppositum nil aliud esse quàm damnare matrimonium, posseeque omnes contrahere matrimonium qui non sentiunt se castitatis, etiam si eam voverint, habere donum; anathema sit: cùm Deus id rectè petentibus non deneget, nec patiatnr nos supra id quod possumus tentari."

10. "Si quis dixerit, statum conjugalem anteponendum esse statui virginitatis vel cœlibatus, et non esse melius ac beatius manere in virginitate aut cœlibatu, quàm jungi matrimonio; anathema sit."

real vow of chastity, in the Holy Scriptures and in the service of our Island Churches ; where marriage in the Lord witnesses to the great mystery of the union betwixt Christ and his Church, and assures the Christian wife of freedom from that idolatry, which her sentence of subservience to her husband, with her desire unto him, in the days of ignorance would have tempted her to indulge ! She is now blessed in finding that desire unto him, her husband, is made the symbol and the help of her soul's desire unto the eternal Bridegroom.

“ If blessed wedlock may not bless
Without some tinge of bitterness
To dash her cup of joy, since Eden lost,
Chaining to earth with strong desire
Hearts that would highest else aspire,
And o'er the tenderer sex usurping ever most ;
Yet by the light of Christian lore
'Tis blind idolatry no more,
But a sweet help and pattern of true love,
Shewing how best the soul may cling
To her immortal Spouse and King,
How He should rule and she with full desire approve.”

CHRISTIAN YEAR. SEXAGESIMA SUNDAY.

APPENDIX.

(A.)

THE words "traditive agreement" are used in preference to "traditive interpretation" of Scripture and Creed, used by Dr. Hammond in his dissertation on Heresy. It appears to me to be most important to make always plain and clear that what are called the essentials of salvation, as set forth and witnessed in the ancient Creed and in Holy Writ, require *no interpretation whatever*: simple reception is all that they require. They are as plain already as words can make them: they are proclamations of living facts and effective truths, not of speculative doctrines. The two natures of Christ, His life, death, resurrection, ascension, session; mission of the Holy Ghost, Church, return to judgment;—these great matters of the Kingdom of Heaven cannot be supposed to require elaborate interpretations without first covering them or rather the eyes of those, who behold them, and without an entire loss of the simplicity of the Gospel. These interpretations themselves soon require interpretation; and thus instead of enjoying the simplicity of the Gospel, Christians are perplexed with interminable developments of subjective dogmatism. The Church of Rome forgets her own origin; she cannot give as freely as she received. She identifies the faith with her own reception of it and her own treatment of it, and in the spirit of Gehazi stipulates for something deferential to herself in return for that faith, of which her Prophet was the finisher as well as the author, and which was perfect in the beginning, the unspeakable gift of God, without money and without price. Not that "the seed of Gehazi" is to be

found only in Rome, but there is the *mystery* of the iniquity, there may be marked the judicial leprosy, of which all "preachers of themselves" participate. It is remarkable how the Council of Trent mistakes the *κηρυγμα ευαγγελιου* in this first article on the Sacred Scriptures; the Gospel is spoken of as a *verbal doctrine*; the thing itself, the facts finished and to be proclaimed, are not alluded to; and thus "the preaching the Gospel" is made, as it is often out of Rome, the mere teaching of a doctrine; the effects of this will be more fully pointed out in considering the article of Justification.

(B.)

† The etymology of Catechism explains its use. The catechumen is instructed so as regularly to *echo* the instructions of the catechist. This echo in our Catechism is first rendered by the memory, it being usual to teach the Catechism to the youngest children, preparing as it were a body of truth for "the spirit of wisdom and revelation in the knowledge of Christ," to vivify throughout all the other faculties of spirit, soul and body, as they are gradually developed. The *echo* is true in the sanctified understanding, when the truths of the Catechism are rationally appreciated and scripturally proved; and the *echo* is true, which is of far more consequence, in the soul and its affections, when the practice is to walk worthy of the vocation, as a member of Christ, a child of God, and an inheritor of the kingdom of Heaven.

(C.)

Without interfering with the usual application of the parable of Dives and Lazarus, it may not be forbidden to suggest that it had a primary meaning, which is in harmony with the context and with the main subject-matter of the whole chapter, and which disagrees with none of the received expositions of the parable. St. Luke, xvi.

The first thirteen verses show that our Saviour had been recommending by parable true foresight and a prudent use of the present dispensation in reference to an everlasting

recompence. The Pharisees, who were covetous and idolatrously attached to the unrighteous mammon, blind to the true riches, derided Him.—v. 14. The Saviour seems immediately to apply the same subject in judgment upon the Pharisees themselves, charging them with a criminal preference of things seen to things unseen, of the present good opinion of men to the righteous judgment of God, even though what is highly esteemed among men be abomination in the sight of God.—v. 15. They are next reminded of the several phases of the dispensation of God, under which they had been and then were, all of which were opposed to pride and self-righteousness, and required to be used humbly and reverently in reference to what is right in the sight of God, not to the esteem of men. The severe and exacting work of the law is illustrated, as in Romans, vii. 4, where the Jew was taught, that he only escaped spiritual adultery and its future condemnation by humbly realizing Christ's death to the law.

Then comes the parable of Dives and Lazarus, in which the *Pharisaic* and the *properly humbled* estate under the law are personified and contrasted. The Pharisee, rich in his self-righteousness and making his boast of the law, despised the beggar Lazarus, who, humbled by the law and an object of pity even to the heathen, in that the law gave him the *knowledge* of sin, had no enjoyment but in the prospect of deliverance and of a better and more gracious dispensation. The beggar under the law, when delivered by the death of Christ, enjoys the promise made unto Abraham: the proud and self-righteous boaster, trusting in his merit under the law, when awakened in judgment, finds the humble exalted, and the self-righteous tormented by the transgressions of that law, of which not one tittle fails, till all be fulfilled. He had received his consolation and waited not humbly for the consolation of Israel: he made self-enjoyment the end of the law, and saw not that the Seed of Abraham was the only end of the law for righteousness. His abuse of the law into an instrument of self-righteousness has removed him far from the promise made to Abraham. John the Baptist equally with

the law condemned all self-righteousness and called all to repentance; and after John the Baptist the requisitions of the law and the blessedness of poverty of spirit were proclaimed by the great Preacher of the Kingdom of Heaven. In vain is any appeal made to the covenant of Abraham by those, who have rejected the Messiah by having used the law not as a schoolmaster unto the Messiah, but as a means of self-exaltation. There is a great gulf between the enjoyment of the covenant of Abraham and the legal condemnation of self-righteousness. Nor will it avail hypocritically to plead that more instruction was needed as to the humbling and convicting nature of the holy law upon the sinner; for the law spake to them that were under the law "that there was none righteous, no not one," and the "Scripture concluded all under sin." Lastly, "the Gospel of the Resurrection" was only a savour of death unto death to those, who, self-exalted under the law and denounced as a generation of vipers by the Baptist, hardened their hearts against all the gracious words of the Messiah, and persecuted His Apostles and Prophets, who witnessed of His resurrection from the dead and His redemption of all from the curse of the law.

Whether the theological reader approve or condemn the above suggestion, it will have answered its purpose, if it tend to cherish the conviction, that this and other parts of Scripture are not so unconnected in sense as they *primâ facie* appear, and as some Harmonists have laboured to make them.

(D.)

Either the Apocrypha should be bound up with all the Bibles circulated by the Society for Promoting Christian Knowledge, or all the lessons of daily service should be appointed exclusively from the Canonical Scriptures, and the Apocrypha, as the first of un-inspired works, circulated always in a separate publication. The present plan is not ecclesiastical, and gives an inexplicable check to the obedient love, which urges many to seek a daily blessing in reading all the appointed lessons of the Church, and who have procured

their Bibles through the agency of the Society before they suspected or discovered the omission of any authorized lessons of the Church.

(E.)

The following passages from Möhler's Symbolism (by Robertson, vol. ii. p. 41) will show that he could understand and adduce universal Tradition in its true character of a definite witness "*determining with positiveness, safety and general obligation, the peculiar doctrines of Christianity,*" when he was arguing against the Gnostics and was not concerned in defending the pretensions of that subjective dogmatism by which Rome claims to supersede Catholic Tradition.

"As the impossibility was now manifest of convincing the Gnostics of the truth out of Holy Writ, must the Catholic Church declare, that the questions, whether God created the world, whether Christ were a true man, should remain in abeyance, till these doctrines were made evident to them by the testimony of Scripture? By no means. They were directed to Tradition—to the living Word; they were told that, if even a doubt could arise as to the doctrine of Scripture, the announcement of the Word perpetuated in the Church since her first establishment, and the common faith of believers, decided the question clearly enough; and that to this decision, all who wish to attach themselves to Christ, and choose Him for the Shepherd of their souls, ought not to refuse obedience.

"The teachers of the Church indeed by no means omitted to employ Scripture for the refutation of the Gnostics, and to appeal to its testimony in detailed expositions. But herein one learned investigation was but opposed to another; man stood against man, and the Bible on both sides.* By ad-

* "This fact misled Dr. Lücke in his writing 'On the Authority of Scripture, and its relation to the Rule of Faith in the Protestant and the Ancient Church; three Theological Epistles to Dr. Delbrück from Dr. Sack, Dr. Nitzsch and Dr. Lücke,' pp. 125, 141, 142, 145. Not only Irenæus, Hippolytus, Novatian, Origen, and others, prove the Catholic dogmas out

herence to Scripture, the individual Christian could undoubtedly convince himself that the Gnostics were involved in grievous errors. Of this he was subjectively certain; but as the adversary had the like subjective conviction, that the true Christian view of the world was to be found on his side, the objectivity of Christianity would have necessarily disappeared, if besides the Bible there had not been a rule of faith, to wit, universal Tradition.* Without this rule it would ever be impossible to determine with positiveness, safety, and general obligation, the peculiar doctrines of Christianity. The individual at best could only hazard the assertion, 'This is *my* view, *my* interpretation of Scripture;' or in other words, without Tradition there would be *no doctrine of the Church and no Church*, but individual Christians only; no certainty and security, but only doubt and probability."

The italics in the above passages are Möhler's; but besides such special passages we cannot but be struck with such passages as the following, "*the word perpetuated in the Church since her first establishment, and the common faith of believers*," clearly deciding the question about Catholic truths.

of the Bible also, but in all ages, down to the present day, Catholics adduce the Scriptural proof."—Note from Möhler.

* "Tertullian, in the work first cited (c. 18), makes the following luminous observations, drawn fresh from life: 'Si quis est, cujus causâ in congressum descendis Scripturarum, ut eum dubitantem confirmes ad veritatem, an magis ad hæreses diverget? *Hoc ipso motus, quod te videat nihil promovisse, æquo gradu negandi et defendendi adversâ parte, statu certe pari, altercatione incertior discedet, nesciens quam hæresim judicet.*' . . . C. 19. 'Ergo non ad Scripturas provocandum est: *nec in his constituendum certamen*, in quibus aut nulla aut incerta victoria est, aut par incertæ. Nam etsi non ita evaderet Scripturarum collatio, ut utramque partem parem sisteret, ordo rerum desiderabat, prius proponi, quod nunc solum disputandum est: quibus competat fides ipsa? Cujus sint Scripturæ: à quo et per quos, et quando, et quibus sit tradita disciplina, quæ sunt Christiani? Ubi enim apparuerit esse veritatem et disciplinæ et fidei Christianæ, illic erit veritas Scripturarum et expositionum et omnium traditionum Christianarum.'"—Note from Möhler.

Also the very charges which Möhler brings against individual subjectiveness causing the *objectivity of Christianity to disappear*, are the very offences of Rome itself. Rome boasts that she is indivisible, and we may treat her therefore as the individual Church or portion of the Church whose subjective views and interpretation of Scripture, both in doctrine and ecclesiastical polity, eclipse and cause to disappear the objectivity of Christianity, "the word perpetuated in the Church since her first establishment,—and the common faith of believers,"—and the ministry of the Word and Sacraments.

(F.)

In Mr. Mendham's Memoirs of the Council of Trent (p. 60), we have the following *Romish* account of the protest made in that assembly by the Bishop of Chioggia. "The poor Bishop of Chioggia" ("his literal poverty," Mr. Mendham remarks, "made him an object of ridicule") "uttered many extravagant things. When, after a long time, it came to his turn to deliver his sentiments on the clause respecting Scripture and Tradition, namely, that they should be received *pari pietatis affectu ac reverentiâ*, and after all had approved, he not only expressed his dissent, but affirmed that the proposition was impious; which produced great commotion, and it was threatened, that he should be called upon to give an account of his conduct; so that the poor creature was in a manner pointed at with scorn by the assembly, (il poveretto é quasi monstrato a dito.)"

(G.)

We may adduce *Transubstantiation* as an instance of a Trentism privily brought in by private judgment, and being resisted by contemporary Protestantism: Bellarmine acknowledges that a monk of the ninth century, Paschasius Radbertus, was the first author, who wrote seriously and copiously upon (what he calls) the Verity of the Body and Blood of Christ in the Eucharist. This author not only raised a

very general outcry by this new dogma, but a special protest against it was written by a monk of the same abbey, Ratramnus or Bertram, which work of Protestantism has, I believe, again been published lately in an English translation. This treatise of Bertram's comes under our review in sketching the rise and progress of Transubstantiation: in the mean time the following remarks of Mr. A. Knox on its *Protestant* character will not be considered irrelevant. "I cannot but regard this little work as a signal link, in the mysterious chain of Providence. When it pleased the wisdom of Heaven to permit the introduction of that monstrous novelty,—Transubstantiation, it was of infinite importance that provision should have been made for exposing the fabricated error, and ascertaining the Catholic truth in some direct and unfallacious way, so soon as minds should arise fitted for such an investigation. I suppose it would be impossible to imagine a more adequate expedient for such a purpose than the powerful protest and perspicuous memorial of Bertram, so imperatively required and so opportunely furnished. That it should have had but little effect at the time was but natural, considering the general state of the Western Church. What St. Peter says of the ancient prophets, that, 'not unto themselves, but unto us they did minister, the things which are now reported unto us,' so, in a certain sense, may be said of Bertram's treatise. Still, it cannot be doubted, that, even in those days of darkness, the rallying point thus afforded to such as desired to stand in the ways, and see, and ask for the old paths, (Jer. vi. 16), was by no means neglected. Of this we have an interesting proof in the Saxon homily for Easter, which is inserted in the 2d volume of Fox's Acts and Monuments; and which is said to have been translated into that language from the Latin, about the year 970, by Ælfric, abbot of Malmsbury. This curious discourse, though, in its present form, more than a century later than Bertram's book, not only maintains the same doctrine, but, in most of its leading passages, is strictly copied from Bertram. It seems, how-

ever, that, after the tenth century, the new opinion became predominant; until, at length, in the Fourth Council of Lateran (1215), under Innocent III., it was formally adopted as the established doctrine of the Church; and, to prevent the possibility of evading its grossest sense, it was designated by the new term of Transubstantiation, in order that there might be a convenient verbal test for detecting heretics at once, without the trouble of discussion.

“An English translator of Bertram, who has also given the original, and prefixed a very useful preliminary discourse, thus summarily describes his author’s view:—‘Ratramnus determines that the words of our Saviour, in the institution of the holy Eucharist, are not to be taken properly, but figuratively; and that the consecrated elements, orally received by the faithful, are not the true body of Christ, but the figure and sacrament of it; though not mere empty figures, or naked signs, void of all efficacy; but such as, through the blessing annexed to our Saviour’s institution, and the powerful operation of the Spirit of Christ, working in, and by, those sacred figures, is the communion of the body and blood of Christ.’ That you may judge of the fairness of this statement, I will give you one passage from Bertram himself:—‘In Sacramento Corporis et Sanguinis Domini, quicquid exterius sumitur, ad corporis refectionem aptatur. Verbum autem Dei, qui est panis invisibilis, invisibiliter in illo existens Sacramento, invisibiliter, participatione sui, fidelium mentes vivificando pascit.’

“The Reformation naturally brought this long neglected tract to light, and several editions of it were printed in Cologne, Basle, Geneva, and elsewhere. The Protestants triumphed in being able to produce such a refutation of the claim to antiquity set up by their opponents; and to these latter it seemed, at first, the readiest expedient to reject Bertram’s book as spurious, and got up for the occasion. But they were beaten off this ground by indubitable proofs of its authenticity. Copies of it were found to exist, of a date far

anterior to the Reformation, and where none but Roman Catholics could have had access. At length it was republished by themselves, and, to the honour of its editor, in an unadulterated form; accompanied, however, with every possible ingenious effort to prove its Roman Catholic orthodoxy. 'Cet ouvrage,' says L'Avocat, "parut d'abord favorable à l'erreur des Protestants, sur la réalité du corps de Jésus Christ dans l'Euchariste; ce qui porta plusieurs savans à le regarder comme un livre hérétique et supposé. Mais le père Mabillon en montra clairement, dans la suite, l'authenticité. Monsieur Boileau, docteur de Sorbonne, qui en a donné une excellente édition, en Latin et en François, prouve que l'ouvrage est orthodoxe.'

"The honesty of this last position I doubt not; as to its correctness, impartial common sense will determine.

"It is remarkable, however, that Bellarmine (whose estimate of Paschasius's work I have already quoted) was so far from accounting Bertram's treatise to be orthodox, that he has not deigned to give its author a place amongst his 'Scriptores Ecclesiastici;' though, in remarking on the works of St. Augustine, he expressly refers to Bertram's book for evidence, that a particular tract was written, not by St. Augustine, but by Fulgentius. But it is still more worthy of notice, that, to lessen the authority of Bertram's work, and to add strength to that of Paschasius, Bellarmine (it would seem knowingly) misrepresents facts, by stating that Paschasius's tract was written to oppose the new doctrine of Bertram, instead of Bertram's treatise being written to repel the innovation of Paschasius. After the words which I transcribed above, he adds, 'contra Bertramum Presbyterum, qui fuit ex primis qui eam, (veritatem corporis et sanguinis, &c.) in dubium revocarent.' I give you this curious misrepresentation as I find it, because it seems, itself, to speak a volume. I lament to find it in Bellarmine, as in his early days, at least, he was a pious man. Unfortunately the Roman Catholic religion does not inspire, though it does not always destroy, a love of Truth.

“L’Avocat, on the other hand, being far above such wretched subterfuges, states the matter as it was: ‘Ce traité,’ says he, (that of Paschasius,) ‘fit grand bruit, &c. et Bertram, autrement Ratramme, et quelques autres, écrivèrent contre Paschase Radbert.’”—*Remains of Alex. Knox*, vol. ii. p. 142.

(H.)

“The Church is the body of the Lord: it is, in its universality, His visible form—His permanent, ever-renovated, humanity—His eternal revelation. He dwells in the community; all His promises, all His gifts, are bequeathed to the community—but to no individual, as such, since the time of the Apostles. This general sense, this ecclesiastical consciousness, is Tradition, in the subjective sense of the word.*

* “Euseb. Hist. Eccles. lib. v. c. 27 ; ἐκκλησιαστικὸν φρόνημα ; Communitur. Vincent. Lerins. c. 2, ed. Klupf. 1809, p. 90. ‘Hoc forsitan requirat aliquis: cum sit perfectus scripturarum canon, sibi que ad omnia satis superque sufficiat: quid opus est, ut ei ecclesiasticæ intelligentiæ jungatur auctoritas? Quia videlicet scripturam sacram, pro ipsâ suâ altitudine, non uno eodemque sensû universi accipiunt; sed ejusdem eloquia aliter atque aliter alius atque alius interpretatur, ut pane quot homines sunt, tot illinc sententiæ erui posse videantur Atque idcirco multum necesse est, propter tantos tam varii erroris anfractus, ut propheticæ et apostolicæ interpretationis linea secundum ecclesiastici et catholici sensûs normam dirigatur.’ These words occur immediately after the conclusion of the first chapter, wherein he says, there are two ways whereby the Catholic doctrine can be distinguished from the heretical: ‘Primum scilicet divinæ legis auctoritate: tum deinde ecclesiæ Catholicæ traditione.’ By the Council of Trent (sess. 3, c. 2) tradition is called, ‘Universus ecclesiæ sensus.’ Sess. 4, ‘Decret. de editione et usû sacrorum librorum: Ut nemo suæ prudentiæ innixus, in rebus fidei et morum ad ædificationem doctrinæ Christianæ pertinentium sacras Scripturas ad suos sensus contorquens, contra eum sensum, quem tenuit et tenet sancta mater Ecclesia, cujus est judicare de vero sensû et interpretatione Scripturarum sanctarum.’ Decret. de Canon. Script.: ‘Perspicuus hanc veritatem et disciplinam contineri in libris scriptis et sine scripto traditionibus, quæ ipsius Christi ore ab apostolis acceptæ traditiones ipsas, tum ad fidem, tum ad mores pertinentes, tanquam vel ore tenus a Christo, vel a Sancto Spiritû dictatas, et continuâ successione in Ecclesiâ Catholicâ conservatas, par

What then is Tradition? The peculiar Christian sense existing in the Church, and transmitted by ecclesiastical education; yet this sense is not to be conceived as detached from its subject-matter—nay, it is formed in and by this matter, so it may be called a full sense. Tradition is the living word, perpetuated in the hearts of believers. To this sense, as the general sense, the interpretation of Holy Writ is entrusted. The declaration, which it pronounces on any controverted subject, is the judgment of the Church; and, therefore, the Church is judge in matters of faith (*judex controversiarum*). Tradition, in the *objective* sense, is the general faith of the Church through all ages, manifested by outward historical testimonies; in this sense, tradition is usually termed the *norma*; the standard of scriptural interpretation, the *rule of faith*."—*Symbolism by Möhler*, vol. ii. p. 35.

(I.)

It is well known that *episcopus* means literally *overseer*; but the general overseeing of all who have authority is not limited or impaired, because the name has been ecclesiastically given to the angels of the Churches of Christ. Fathers are still overseers of their children, masters of their servants and household, rulers of their subjects; nor is this overseeing limited to seven cases, though its universality in all who are in authority may mystically be represented by the number seven. The ecclesiastical use of the word ought to illustrate all other uses, as the two Sacraments sanctify and illustrate the whole sacramental life, instructing us to do all to the glory of God, and make all our actions outward and visible signs of inward and spiritual grace.

(K. p. 75.)

The following remarks are from Bingham's second letter on the necessity of absolution. In adopting his opinion as to

pietatis affectû ac reverentiâ suscipit et veneratur." Compare Melchior. Cani loc. Theol. (lib. iii. c. 3, p. 179, seq. ed. Venet.) on Tradition; et lib. iv. p. 234, on the authority of the Church."—*Note by Möhler*.

the *declarative* function of the power of the keys, we should be careful however not to make it exclusive, but attend to all the truths of ministerial agency and council, which are preliminary to declarative absolution. The statements of Penitential Discipline in our present inquiry, if followed out, will be found to comprehend most of the portions of truth, which are held by controversialists, and which are too often set one against the other in antagonism, instead of being gathered up in the symmetry of truth.

“ Peter Lombard among the schoolmen (following St. Jerome among the ancients) gives this as the most probable sense of that kind of absolution. ‘ We can affirm with truth,’ says he,* ‘ and believe, that God alone remits and retains sins ; and yet He has given power of binding and loosing to the Church ; but He binds and looses after one manner, and the Church after another. For He remits sin by Himself alone who cleanses the soul from inward pollution, and looses from the debt of eternal death. But He has not given this power to the priests, to whom yet He has given the power of binding and loosing, that is, of shewing who are bound or loosed. Upon which account the Lord having first cured the leper by Himself, afterwards sent him to the priests, by whose judgment he was to be declared clean. And having first raised Lazarus to life, He then presented him to the disciples, that they should loose him. For though a man be loosed before God, yet he is not accounted loosed in the face of the Church but by the judgment of the priest. Therefore the evangelical priest, in loosing and retaining sins, acts and judges after the same manner, as the legal priest did heretofore in the case of those who were defiled with leprosy, which is the emblem of sin. Whence St. Jerome, commenting upon these words of our Lord to Peter, To thee will I give the Keys of the Kingdom of Heaven ; and whatsoever thou shalt bind on Earth shall be bound in Heaven ; and whatsoever thou shalt loose on Earth shall be loosed in Heaven ; says, some not understanding this place, assume to themselves something of

* Lombard, Sentent. Lib. 4, Dist. 18, p. 334 ; Lugd. 1594.

the supercilious pride of the Pharisees, so as to imagine they have power to damn the innocent, and save the guilty : whereas before God the only thing that is inquired into, is the life of criminals, and not the sentence of the priests. In Leviticus the lepers are commanded to show themselves to the priests, whom they do not make leprous or clean, but only shew who are clean or unclean. So here it is plainly declared, that God does not always follow the judgment of the Church, which sometimes judges by surreption and ignorance, but God always judges according to truth. And in remitting or retaining sins the evangelical priests have the same right and office, as the legal priests had of old under the law in curing the lepers. These therefore remit or retain sins, whilst they judge and declare them to be remitted or retained by God. For the priests put the name of the Lord upon the children of Israel, but He Himself blessed them, as it is read in Numbers vi.'

"The master of the sentences here cites St. Jerome but imperfectly, and therefore I shall recite his testimony more exactly in his own words : ' Some bishops and priests,' says he,* ' not understanding that place (where our Lord says to Peter, Whatsoever thou shalt bind on earth &c.) assume to themselves something of the supercilious pride of the Pharisees, so as to imagine they have power to damn the innocent, or absolve the guilty ; whereas, before God, the only thing that is inquired into, is the life of the criminals, and not the sentence of the priest. We read in Leviticus concerning the lepers where they are commanded to show themselves to the priests, and if they have the leprosy, they are then made unclean by the priest : not that the priests make them leprous and unclean, but because they had the power of judging who were leprous, or not leprous, and might discern who were clean or unclean : as therefore there the priest makes the leper clean or unclean ; so here the bishop and presbyter binds or looses : not (making) them innocent or guilty ; but according to the tenor of his office, when he hears the dis-

* Hieron. in Mat. xvi. tom. 9, p. 49.

tion of sins or sinners, he knows who is to be bound or who to be loosed.'

. It is very plain that as the priests of old did not properly make a man leprous or clean, but only declare whether he were so or not ; so the priests of the New Testament bind or loose men from their sins, by declaring who are to be bound or loosed.

"Bishop Fell indeed has a more singular notion of the form, *Absolvo te* ; he supposes* that in every crime there are two things to be considered, viz. the offence against God, and the offence against the Church ; the former of which is forgiven by God alone upon men's prayers and repentance, but the latter by this authoritative form, I absolve thee.

"But this (though it may be true with respect to the crimes that fall under public discipline) cannot well be the meaning of the form as it is used in the Liturgy, in the office of the visitation of the sick, which is the only place, as I remember, where our Church appoints it to be used. For in private sins there is no offence given to the Church, and yet it is private sins, confessed privately to a minister, for which that rubrick orders absolution to be given in this form, *Absolvo te*. So that though his interpretation may be good in reference to the Church's public absolution† for public and scandalous crimes, which give offence to the Church ; yet I think it cannot hold with respect to private crimes, because there no offence is given. Therefore it seems better to resolve it, as St. Jerome and Peter Lombard do, into a declarative form, and explain it by the example of the legal priests cleansing the leper, by declaring him to be clean."

We should be careful moreover to compare the above expressions of St. Jerome with others in his epistle to Heliodorus ;‡ which bear strongly on the *discerning* power of the priests, *Qui claves regni cœlorum habentes, quodammodo ante diem judicii judicant.*

* Fell, Not. in Cypr. de Lapsis, p. 136.

† Vid. Orig. Eccles. Book 19, chap. 2, n. 6.

‡ De Vitâ Solitariâ.

(K. p. 120.)

It is of much importance not to be diverted by the *professions* of Romish commentators and doctors from examining the nature and effects of their symbolical doctrines. The earnest expressions of the Reformers concerning the free grace of God, the righteousness and merits of Christ alone, and such like, have been cleverly adopted by Romanists, and conspicuously interwoven with their expositions of the Trentisms, which virtually nullify the expressions themselves; and yet these expressions, struck out in controversy, these quotations from the Reformers, have doubtless not been without use. The truths, which are resisted in public controversy, may be moulding unconsciously the hearts and minds of the controversialists themselves in secret edification. Unhappily the Romish multitude have no opportunity of attaining to truth by thus exercising the eclectic faculties of their spirit. The naked dogmas of Popery, with some little subjective clothing according to the worldly position of the catechumens, are alone set before them, and their guides dare not comfort them with the comfort whereby they themselves have been comforted of God. Möhler is constrained to confess the many advantages which Romish writers have gained from the "Reformation," though of course he considers them indirectly gained, and the result of the provoked energy of Rome. There is an interesting instance of an Austrian clergyman *daring* to comfort his flock with Divine comfort instead of the technicalities of Trent, recorded in the "Life and Persecutions of Martin Boos." (Seeley, London.)

"A short time ago, one that was really a poor sinner in his own estimation, a farmer from Hundsrücken, came into my room and said, 'I am the greatest sinner in the world, will you spare half an hour to hear my confession?'—Yes, very willingly, but go into the Church and pray for faith in Christ. You are in no want of repentance, but have great need of faith. He then went into the Church, and half an

hour after I heard his confession. After having comforted him, and encouraged him to believe in Christ, he said, ' May I not come to-morrow and confess again before the communion ? ' I answered, certainly not. You have already confessed and doubted long enough, and too much, but have believed too little, and placed too little confidence in Him who sweat drops of blood for you. Believe, and your faith will save you ! On this I dismissed him, and gave him a New Testament. Such like sinners sometimes come to me from a distance. They repent admirably, so that I and all the angels rejoice at it ; but it is a very difficult matter for them to believe. The farmer said, weeping, ' I have indeed read that God willeth not the death of a sinner, and that he said to the sinful woman, Go thy way, thy faith hath saved thee ; but I cannot believe that it has reference to me.' Certainly, said I, it has reference to you, and if you do not believe, you will make an end of yourself like Judas, with all your repentance : for the best repentance is of no avail as long as it is without faith, hope, and confidence. The penitent farmer then went half believing to his lodging.

" Sinners who are thus awakened by divine grace, and the voice of conscience, are the nearest to faith, and the dearest to me ; but they frequently remain a long time in this mournful condition, and, like myself, are slow to believe, particularly since most of the confessors, as this farmer also complained to me, only say, ' Cursed is he that doeth these things.'

" You will be surprised," added Boos, " that I so flatly refused the farmer's request to confess again the next day. I have formerly tormented myself almost to death with hearing the confessions of people in this state ; but after finding that faith, and not confession availed, I did not suffer them any longer to confess so much, but preached faith to them so much the more, and that proved effectual. It is just such weary and heavy-laden souls as these that first attain to faith and peace of conscience.

" The farmer duly came the next day to confess again, but

I kept my word, and merely preached faith to him, and he then went quietly to the communion."—p. 431.

It may be said that this is a case of Ecclesiastical rebellion and not of Protestant love. This Austrian priest was no rebel, but was too honest to imitate with Erasmus those Heathen philosophers, who conformed to Paganism while they despised all but its esoteric fragments of truth. The following letter from Professor Sailer, who would never justify Boos in any morbid and uncalled-for zeal, sketches the rationale of Boos's persecutions. The letter may be further worthy the perusal of those Scholastics amongst ourselves, who are pining after fresh materials for their Ecclesiastical conceptions, without heeding whether they have already *spiritually* realized all the objective Truth contained in the Symbols and Liturgy of our Island Churches.

" Sailer to Bertgen, on behalf of Boos.

" Landshut, the 10th of May, 1811.

" I can be silent no longer. The manliness, prudence, and love to apostolic Christianity, with which you have sustained our much-tormented Boos, in the affair of his faith and conscience, has filled me with so much pleasure, veneration and affection for you, that I cannot sufficiently thank God for it, and am compelled to give vent to my heart towards you.

" There is a Holy Catholic Faith, but this Catholic faith may—

" 1. Be mechanically and outwardly learned ;

" 2. Scholastically comprehended ;

" 3. Apprehended in its spiritual sense ;

That is, there are amongst us mechanical, scholastic, and spiritual Christians. Boos is a spiritually Catholic Christian. That which is the letter to the mechanical Christian, idea to the scholastic, is spirit and life to him : his mind is spiritually Catholic ; for he apprehends and judges of all the doctrines of the Catholic Church with reference to the spirit, the

inward life, inwardness, and godliness. (That which does not work beneficially upon the intèrior is of no value to him.) Hence those who possess mere scholastic conceptions of the faith, regard him as a heretic; and the mechanically religious are afraid of him. His expressions are offensive to the latter, many of which perhaps may not be correct, if tried according to the strictness of form; but are so, if examined according to the spirit."

(After adducing the quotations from the Council of Trent, already brought forward in Boos's first examination by Bertgen, Sailer continues)—

"Therefore, when Boos speaks of good works after justification, the following distinctions must be observed. Considering these good works as proceeding from, and performed by the man himself, of his own impulse, they are certainly defiled by selfish motives, and have therefore no intrinsic value in the sight of God. But considering these good works, in so far as they are accomplished in and by the individual, through the Spirit of Christ dwelling in him, they are certainly wrought in God, are precious in the sight of God, and possess a divine value; but this, their value, proceeds from the Spirit of Christ, which the will, that is animated by Christ, suffers to rule and reign in it; these good works are themselves the applied merits of Christ, (*merita Christi applicata*.)

"But even the most pious individual is still human, and does not always let the good Spirit rule and reign in him—self love sometimes impels him, and sometimes an evil spirit. Hence it is well that even the just or justified person does not depend upon his good works, nor build upon them, for he would be building upon something that would not stand the test; but he places his confidence upon God, upon Christ, upon the Spirit of Christ; and this building stands immovable. This is the precise doctrine of the Fathers. *Justus ex fide vivit*.

"Therefore, if Boos should be brought before an eccle-

siastical tribunal, every thing depends upon what sort of Christians he has for his judges. If they are mechanical Christians, they will condemn the innocent Boos as an enthusiast. If they are scholastic Christians, they will exclaim against him as a heretic. But he is no heretic, because he not only does not cause a separation from the Catholic Church, but on the contrary, embraces with his faith all divine revelation, with his hope all the divine promises, and with his love all the divine guidance; hence his faith, hope, and love are truly Catholic.

“ Boos is no enthusiast, for he does not regard the works which proceed from self, as works of the Holy Spirit; but that which is manifestly good in faith and love, wrought from God, and by Him—that which the Spirit of Christ evidently works in an individual according to the Scriptures, he ascribes in thankful humility to the Holy Spirit.

“ In other respects I would rather die than condemn a man who possesses so many spiritual gifts, whom God has so wonderfully led, who has awakened so many thousand persons to repentance, faith, and godliness; who by prayer and humility has manifested himself in persecution and suffering, as a faithful servant of Christ, and whose shoe's latchet the wisest and best men of his age deem themselves unworthy to unloose; for a few expressions which evidently still admit of an orthodox meaning.

“ I am now entering my sixtieth year, and I should tremble to appear before the tribunal of God, if I did not loudly confess before my death, that the great cause of the pious Boos is of God!

“ For it consists in the following points:—

“ 1. No one is justified, whose faith does not work by love.

“ 2. But faith cannot work by love as long as it has no life itself.

“ 3. Faith is quickened only by God, by Christ, by the Spirit of Christ.

“ These three positions are purely Christian, purely Ca-

tholic, and constitute the main points in Boos's matter. All the rest is either inconsiderable, or, interpreted according to these positions, inoffensive.

"Now as Boos's cause is really a good cause; as every bishop is in duty bound, not to surrender the good cause of religion, either to the blind zeal of mechanical, or the proud zeal of scholastic Christians, but to preserve it unfringed upon till the day of Christ; and as God has chosen you to be the instrument of rescuing and preserving the good cause; since you are the only person in the whole diocese that is acquainted with Boos from close intimacy, and since you yielded yourself up to the truth which took possession of your heart: I bless you for it, and conjure you to exert all your prudence, manly courage, and affection, that Boos, who is evidently impelled by the Spirit of Christ, be no further assaulted, either in his person or his sphere of action. For if his faith in Christ is freely left him, he will also freely give up the expressions which do not necessarily belong to the matter.

"I thank you, in the name of all Christians, that you have spoken for Boos, and have not shunned the disgrace that lies upon him. The Lord God will reward you for it.

"I remain, with distinguished esteem, &c.

"Michael Sailer, Professor."—p. 223.

(L.)

It is very difficult to reconcile the casuistry, which decides that an inviolable seal is upon all confessions made to a priest, with the word of God and with the provisions of His moral government. Unless we are prepared to consider the thirteenth chapter of the Epistle to the Romans inapplicable to all civil governments and referring solely to the spiritual discipline of the Church, we ought to consider the punishment awarded by the laws of the country to be truly and properly penitential discipline agreeable to the will and providence of God. If a civil criminal, more especially in a Christian country, confesses

his crime to a minister of God's word and sacraments, and that minister conceal the crime, it is a very serious question, whether this concealment be not a conspiracy to make the ruler, who is also a minister of God, who is His revenger for wrath upon him that doeth evil, *bear the sword in vain*.^{*} The enjoining of any other penance to the *exclusion* of that provided by the transgressed law is an impertinent mockery; nor can that confession be true and commensurate with the crime, which does not extend to all the known and reparable consequences of the crime. This evasion of civil government and law is virtually a denial of God's ministry therein, and quite according to the Manichæan dogma of an evil demiurge governing the world, and to the fashionable and convenient expediency of those who separate, what they call *religion* from what they call *politics*. Those Jesuits, (Aubigny, for instance, who received Ravilliac's confession,) who declared that God had given them *the gift to forget whatever had been declared to them in confession*, show more respect to God's sword of justice, for they make Him miraculously dispense with a conscientious obedience to His ministers who bear it. It would be a curious problem for Italian casuists to determine, whether the seal of confession be inviolable *within the Papal States*, and whether plots and treasons be there necessarily spiritual, and their civil punishment directly ecclesiastical.

(M.)

It is of great importance to distinguish between realities or true existences, and all their types and antitypes. It is a common error to consider *antitype* the substance or reality of *type*, whereas it is only a corresponding type or form, it may be with more light shining upon it. So marriage *before* the coming of the Eternal Bridegroom may be called a *type*, and the marriage *after* that coming an *antitype* of the same *reality*,

* Rom. xiii. 4.

viz. the everlasting marriage of the Lamb. In like manner the preservation from drowning in the ark of Noah is a *type*, and Christian Baptism (ἀντίτυπον βάπτισμα, 1 St. Pet. iii. 21) an *antitype*, in addition to its sacramental character, of the same *reality*, viz. the power of "the resurrection of Jesus Christ." We find the *antitype* and the *reality* in juxtaposition in Heb. ix. 24, where the holy places made with hands are called the figures antitypal of the *true*, ἀντίτυπα τῶν ἀληθινῶν. The error is not so slight as it is common; it pervades and props up most of the apologies, which have been written in defence of the Church and Court of Rome.

(N.)

The truth of "*Catholicism*" is the possession of the simple, infallible faith, the objective salvation of God: the truth of "*Protestantism*" is that faith in operation, holding forth the word of life, and defending it from all additions and diminutions. Protestantism is a witness of the Holy Spirit in the Church, as Catholicism is of "the things of Christ," His perfected redemption and its eternal consequences. Protestantism is Catholicism in action. It is the truth of that "subjective Tradition" of which Möhler speaks in Appendix, note (H.) By separating them, or rather by supposing it possible to separate them, the truths themselves are given up and only two false witnesses or idols of them set up instead. Such an idol is Romanism of Catholicism; and its followers, having lost Protestantism, have endeavoured to supply its loss by adding to Catholicism, and compassing Heaven and earth to make proselytes, who should be constrained to hold their additions as the Catholic faith itself. It is the loss of Protestantism, which causes the false activity of Rome and the anathemas of damnation, which she pronounces against all Churches, which receive not her idol dogmas.

So also the followers of Protestantism, dissociated from Catholicism, set up an idol to supply its loss, and that idol is any fragment of the truth or any one isolated act of true

Protestantism. For instance, it was one such act of Protestantism to bear witness against the false Catholicism of Rome, just as it is an act of Protestantism to bear witness against Arianism, Sabellianism, all false doctrine, heresy, and schism, and every other work of the flesh, and of Antichrist hereafter to be developed by the enmity of the powers of darkness. But we might as well identify the *faculty* of hearing or seeing with *any one* sound or spectacle, as identify the one protest against Rome with the living and spiritual faculty of Protestantism itself.

This false Protestantism or ultra-Protestantism is common to Rome, as false Catholicism is common to the followers of a dead Protestantism: as Rome seeks her Catholicism in new articles of faith, so these latter seek their Catholicism in their own subjective interpretations of portions of the Word of God, or in exaggerating some article of the Church of Christ. When will those zealous members of our Church, who are protesting, one party against false Catholicism and the other against false Protestantism, and both very often against the truths themselves of Catholicism and Protestantism, lay aside their mutual ultra-Protestantism and learn to see that the true Catholic is always a Protestant, and the true Protestant always a living witness and energetic defender of the Catholic faith?

END OF APPENDIX TO PART I.

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